SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 4, NUMBER 4 • JANUARY 21, 1970 • 15 CENTS

'Clean fun' at the street fair

By GIMMY PARK LI

SAN FRANCISCO — The Chinese New Year Planning Committee, which last year added a street fair to Chinatown's New Year activities, is planning to make it two in a row.

The committee met last Friday at the YMCA to discuss this year's fair, scheduled to go from February 13th to the 15th.

Besides 30 youths representing various Chinatown and North Beach organizations, the meeting was attended by Lansing Kwok, president of the Chinese Chamber of Commerce and chairman of its Chinese New Year's Festival activities.

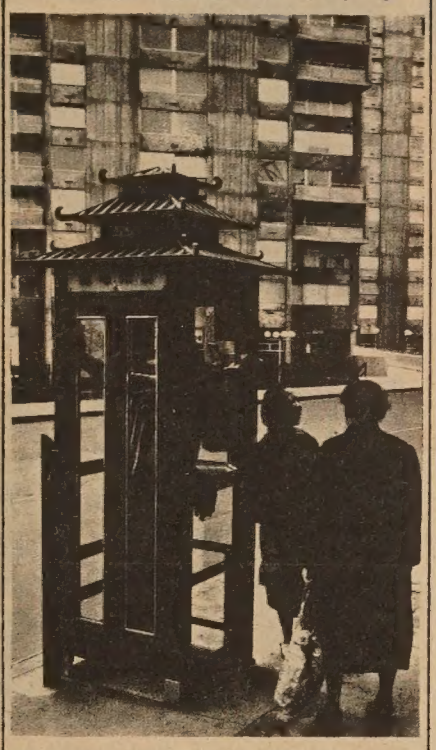
It was the first meeting between a Chamber of Commerce representative and the Street Fair Committee regarding this year's New Year celebration. Kwok was asked if the Street Fair Committee could expect any financial help from the Chamber. The Chamber donated $1000 last year for the Street Fair.

"The Chamber's idea," said Kwok, "is to have clean fun to celebrate the Chinese New Year Festival. We are involved in doing business for Chinatown. We are not involved in politics."

Kwok said the Chamber did not want any games involving local personalities, politics, or racism. He recalled that in 1969, visitors were invited to throw darts at Governor

(Continued on Page 3)

Swell, Ma Bell . . .



New York Magazine, the hipper - than - *New Yorker* New York magazine (Are you still with us?), has unleashed its Second Annual Cityscape Awards — "for urban blights and blessings." Among the honored mentions: "The Give-a-Damn Button — to the New York Telephone Company, whose pagoda-style telephone booths throughout Chinatown have done so much to reduce racial tensions in that hotbed of confrontations."

Same difference . . .

After Memorandum 46 -- It's Memorandum 46 A

By L. LING-CHI WANG

SAN FRANCISCO — Ronald H. Born, General Manager of the Department of Social Services (DSS), admitted that there were "certain errors and omissions" in the controversial Memorandum No. 46, issued last December 8, requiring social workers to trace the "Affidavit of Support" of any alien applicant from the U.S. Immigration and Naturalization Service to assess the ability of the alien's "sponsor" to make financial contribution and to request the City Attorney's Office to "take appropriate action to secure support from the "sponsor" if the "sponsor", found able, refuses to make the contribution (*East/West*, January 1, 1970).

In place of Memo #46, which Born ordered the staff to "remove and destroy," he issued a revised Memo #46-A on January 9 for immediate execution. The revised memo came out after protests from various groups in the Chinese and Spanish communities. But with the exception of a few procedural changes, the new memo bears no substantial change in content from the earlier one.

The legality of the new procedure and the legal responsibility of the "sponsor" remain the focus of controversy.

NEW WORDS

The revised procedure for securing support from the sponsor of an alien applicant requires all social work staff (a) to "secure from the applicant the name of his sponsor," (b) "determine the ability of the individual sponsor to contribute", and (c) to "prepare a letter to the City Attorney's Office . . . and request that the City Attorney's Office take action to attempt to secure support from the sponsor where proper and appropriate" if the sponsor, found able, refuses to "contribute to the support of the alien." According to the memo, computation of the sponsor's contribution is to be based upon the State Department of Social Welfare (SDSW) Manual Section 42-509.31 which deals exclusively with the Old Age Security (OAS) contribution scale. Born labeled the scale "reasonable" and "equitable." He made no mention of its legality.

In his reply to a legal objection raised by Charles J. Wong, chief counsel of the Chinatown Legal Aid Office, Born sidestepped the question of the legality of both Memos #46 and 46-A by citing policies of the DSS dating back to the 1930's, the regulation in the General Assistance Manual (1966) and some directives from the SDSW "some time ago." All three sources, however, antedate the appellate decision in the landmark case of *County of San Diego v. Viloria, 80 Cal. Rptr. 869 (1969)*, and the Supreme Court of California's recent refusal to consider its appeal (*L.A. Times*, Nov. 29, 1969). The appellate court held that "it is not the purpose of the affidavit to create an obligation to reimburse a governmental agency for services rendered the alien when he become a public charge."

According to Born, Wong "misinterpreted the reason for referring cases to the City Attorney" and the decision of the San Diego case. He said the DSS was seeking the City Attorney's assistance in securing

(Continued on Page 4)

Why the cry for 'Yellow Power'

The following article on Asian identity and "yellow power" first appeared in Gidra, a Los Angeles publication for and about Asian-Americans. The author is a graduate in mathematics at UCLA and is in grad school. She is 22.

BY AMY UYEMATSU

The yellow power movement has been motivated largely by the problem of self-identity in Asian Americans. The psychological focus of this movement is vital, for Asian Americans suffer the critical mental crises of having "integrated" into American society—

No person can be healthy, complete, and mature if he must deny a part of himself; this is what "integration" has required thus far.
—Stokely Carmichael & Charles V. Hamilton[1]

The Asian Americans' current position in America is not viewed as a social problem. Having achieved middle-class incomes while presenting no real threat in numbers to the white majority, the main body of Asian Americans (namely, the Japanese and the Chinese) have received the token acceptance of white America.

Precisely because Asian Americans have become economically secure, do they face serious identity problems. Fully committed to a system that subordinates them on the basis of non-whiteness, Asian Americans still try to gain complete acceptance by denying their yellowness. They have become white in every respect but color.

However, the subtle but prevailing racial prejudice that "yellows" experience restricts them to the margins

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EAST WEST

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EDITORIAL

Silent no more

It never fails to surprise people when Orientals express their outrage publicly.

First it was the emergence of the Wah Ching, and you remember how the Chinatown establishment reacted to them. Hurt, angered, surprised.

Then it wsa the community march in August 1968, with 500 of us carrying placards from Waverly Place to Portsmouth Square, following Rev. Larry Jack Wong and super Supervisor Jack Morrison through the heart of Chinatown. And you remember how the tourists gawked,, surprised (for them it was a bonus, something extra for their Instamatics), and how the old men glared, stunned. A protest march in Chinatown — — indeed !

Then the Third World Liberation Front, and the ICSA at S.F. State, rallying, protesting, getting arrested , shaming their middle-American/Chinese elders. And then the Red Guards. Incredible.

And last week, another defiance of the stereotype of the stoic Oriental — — the Asian Americans for Peace, 300 Japanese and Chinese gathering in the Little Tokyo sector of Los Angeles to call for an immediate end to the Vietnam war and, just as important, an end to silence on the part of the yellow man. "We want Asian-Americans to get out of the silent majority", one participant told us.

It was your everyday anti-war rally, in a way. Yuji Ichioka, faculty member at UCLA, reminded us that Vietnam didn't belong to the United States; a Methodist Minister, Rev. Richard Wong, told the crowd (and NBC cameras) that "the war is not doing us any good economically, socially, or in the eyes of God". And an Oriental GI, back from "Nam", told why he was now a member of Veterans for Peace.

But the difference was the fact that the speakers were Asian-Americans, and that in itself was one of the messages. As the article on Yellow Power in this issue says, Orientals are hurting not only their own cause, but the causes of many other people who seek social justice and responsive government, by maintaining fixed silence.

That rally, hopefully, was the end of Asian-American passivity. From now on, hopwfully, people won't be surprised to see and hear Orientals on the front lines.

They must simply understand.

Chinn's up . . .

George Y. Chinn, one of the more successful also-rans in last fall's City race for the Board of Supervisors, has been appointed to the Social Services Commission. Mr. Chinn joins a growing list of Chinese serving the City. Gordon Lau was appointed to the Juvenile Crime Prevention Commission just last year, and William Jack Chow, Francis Louie, and John Yehall Chinn, are on various other official bodies.

We congratulate Mr. Chinn on his appointment and salute City Hall for its action. We hope this trend continues, so that we may soon be able to have vital area representation on other important commissions — — Public Utilities, City Planning, and the Board of Education, to name just three, that come to mind.

We're waiting.

Letters to the Editor

Crime of Silence

East/West:

I cannot be there, being three states away, but I wish to express my support for the Asian Americans for Peace and their rally in Los Angeles.

It took the Black Panthers to get the black community at large (including elders who used to declare themselves "moderates") to realize that moderation — or silence — could no longer work.

Nearly two years ago, the younger among us — the Asian-Americans — were already declaring their outrage with the system, its institutions, its draft, and its war. My peers among the "over-30" generation scoffed them, mentally disowned them, and scolded them for being harsh in language, for rocking our slow boat.

Now, finally, we're awake, Song My and Nixon/Agnew are the Vietnam war, not Paris and the "peace" talks. The credibility gap is wider than ever. And there is nothing we can do about it — if we remain silent.

I hope, now, that we Asian-Americans will stand united and demand, as loud as need be, immediate withdrawal from Vietnam. We want peace. The alternatives what we have now, and what's *that* worth?

Harold Ju
Amarillo, Te

Deem Sum

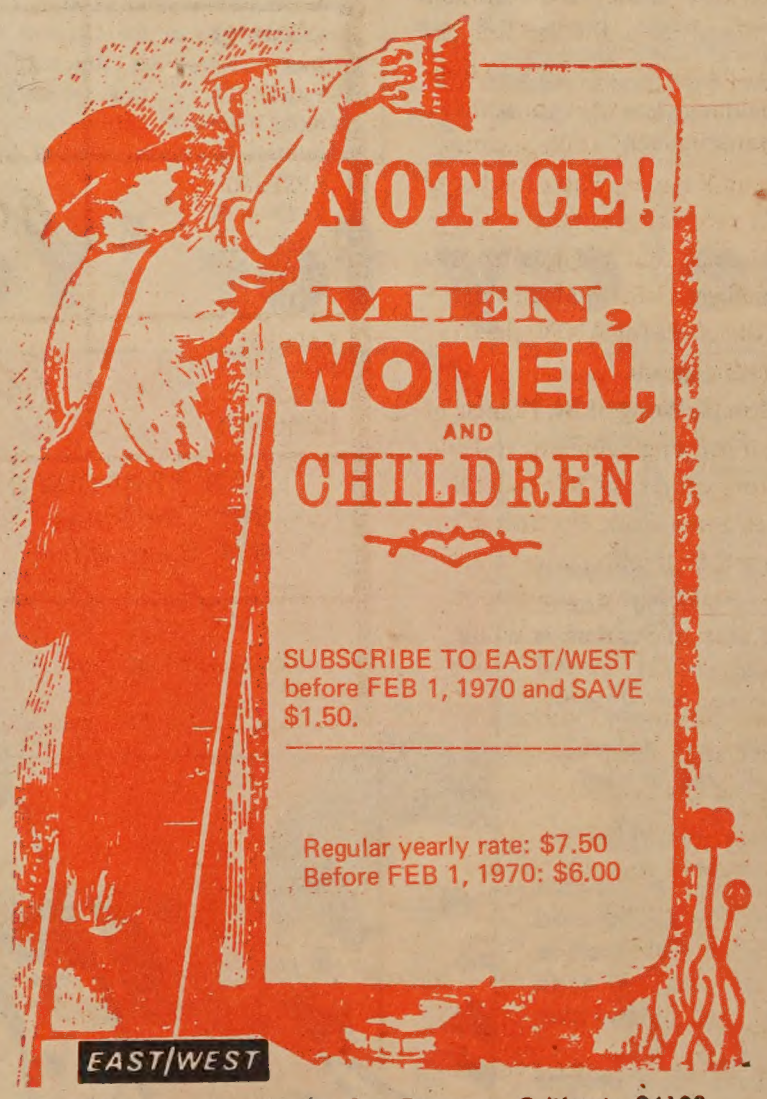
East/West:

Nice, the changes you made i the January 14th issue's Engli section. The report on New Yo Chinatown, though somewhat sh low, was interesting, and your e torial on Memorandum 46 spur me to start writing some letters.

But one question — What d "Deem Sum" mean? I thought was something you could order restaurants.

Douglas E. H
Sacrame

(It means "dumplings." — E/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Dylan . . .

By Manchester Fu

"Dylan" at the Curran is marked by the brilliant performance f Jack Aranson as the immortal Welsh poet.

The Sidney Michaels play has great moments, but it is shallow. ased on two books, John Malcolm Brinnin's "Dylan Thomas in merica" and Caitlin Thomas' "Leftover Life to Kill", it touches ıe skin of the poet rather than get inside him.

But Aranson's performance is magnetic. Having played Dylan r four years, off and on, he's beginning to take on the looks of ıe blubbery genius who died at the age of 39 from alcoholism. ranson is an actor who can recite "Baa, Baa, Black Sheep" and ıake it sound like poetry. He has a great voice.

The tempetuous Punch and Judy life of Dylan and Caitlin ıomas, the poet reading in America, witty, boozing wenching, ɔ see More Dylan, the legend, than Dylan, the man.

Mary Rose McMaster (Mrs. Aranson) manicures Caitlin's tchery; the claws are clipped, though she still scratches. She's od. So is Sally Kemp as the mistress. But it is Aranson's show. ɔ directed.

MY FACE FOR THE WORLD TO SEE: About that contes- ıt in this year's Miss Chinatown USA pageant who was pictured a Taiwan magazine having a face lift. She's consulting a local v firm. She wants satisfaction from the doctor who treated her d blabbed . . . and if you're the kind that keeps track of what rmer Miss Chinatown contestants are doing you might like to ow that Lai Lun Mark, a class of '65 cupcake is a hostess for Air st . . . and for you wondering what Irene Tsu is up to, she's in ng Kong working on "The Yin and the Yang", a flick with James son and Burgess Meredith . . .

★ ★ ★

TAKE TEE AND SEE: If the Friends of Samuel Yee Testimon- Dinner Committee reads more like the roster of the San Francis- Chinese Golf Club, why not? Sam's a member. The bash to hon- the city's newly appointed municipal judge is set for tonight at Empress of China . . . Mrs. Helen Lum, the City College coun- or, reminds us that it was her husband, Charles, who took her to w York over the holidays. Charles is a former president of the ung Wah Alumni . . . Last week we itemed that Yolanda Woo was ring a textile design show at the Anneberg Gallery. Meanwhile, husband, Gary Woo, just finished the cover for AION, the nese-American quarterly coming out in March . . .

FAREWELL TO ARMS: Father Joseph Wong of St. Francis of isi Church left a 4 foot by 6 foot oil painting belonging to Bish- Mark J. Hurley propped in the rectory garage. He left to look someone to help him to deliver it to Santa Rosa, the bishop's v diocese. When Father Wong returned 15 minutes later it was e. The painting depicts the bishop's coat of arms: a crown of vrons, a shield with pictures of the Lion of St. Mark, a sailing el, a lamp and the Golden Gate bridge . . .

HELLO, ARMS: Chinese music makes Toronto's police un- . They dig it, but not when it is used as an alarm system to ai gow players on a raid. The look-out sits by the hall way when the gendarmes come, flips on a Chinese record. "Dork, charn . . ." and the guys in the backroom scramble out the way, up the roof, down the fire escape, through the alley and the waiting arms of the Royal Mounted Police. Maple leaves ver . . .

THE THAME OF THE GAME: James Bruce Chan, brother of les Chuck Chan, who writes the "Look Book" review column, in London while testing radar equipment for the Navy. Had a blooming time by the Thames he's going back on his own . nd back from a sabbath in Europe is Richard Yee, philosophy essor at College of Holy Names. And since philosophy is pulsory at the college, he might find his niece, Denise Wong, g in his class next term . . .

'Clean fun'

Continued from Page One

Ronald Reagan, President S. I. Hayakawa of San Francisco State, and other public figures.

Kwok invited the Street Fair Committee to attend the January 20 Board meeting of the Chinese Chamber of Commerce. At that time, the screening committee could let the Chamber know of the nature of some of the games in the Street Fair, and could also take the request for financial aid and security patrol to the Chamber.

Discussions covered design and construction of the booths, and rules for participants. Chairman Tom Gee appointed a "screening committee" to review games proposed by each organization. Members of the committee are Andrew Chew, Leland Wong, Sr., Richard Chin, Harvey Dong, and Leland Wong, Jr.

To help cover Street Fair expenses, the Committee will sponsor a dance, "There's Gonna Be Another Showdown" this Friday, January 23, at 8 p.m. at the War Memorial Building, corner of McAllister and Van Ness. Donations of $2 a person or $3 a couple may be paid at the door.

Third World Population Booming

SAN FRANCISCO — The Third World may yet overtake this city — at least statistically.

An unofficial population study released last week shows San Francisco in the midst of a major racial shift: In ten years, since the 1960 census, the City has gained nearly 75,000 Blacks, Orientals, and other people of "minority" races, while the population of Caucasians has dropped by 100,000.

BIG JUMP

The Chinese population, which was 36,000 in 1960, has increased by 170 percent — to 62,000, according to the study.

And the total Third World population is more than 203,000 out of a city population of 706,000. In other words, the melting pot is fully 30 percent non-white.

The population study is the work of Mildred Holota, chief of records and statistics in the City. Miss Holota said she drew from several sources for the study, including birth and death records and "my private crystal ball."

The statistician emphasized that her estimates could be 10 percent off — or even more — because of the paucity of hard facts. "Sometimes it seems we don't have the most elementary information about our population," she said. "What we need in a census every five years."

Irregardless, her study showed that the white population declined from 604,403 in 1960 to about 504,000 today, while blacks, yellows, reds, and browns increased from 135,913 to around 203,000. Today there are an estimated 102,000 blacks here.

The 1960 census showed there were 36,000 Chinese, 9,000 Japanese, 12,000 Filipinos and 3,000 members of smaller minority groups — American Indians, Samoans and other Polynesians, Eskimos, Aleuts, etc.

LAW CHANGE

Because of changed immigration laws, there has been a big influx of Chinese from Hong Kong in recent years, and Miss Holota estimates there are now more than 62,000 Chinese in San Francisco now. Japanese now number an estimated 12,000, Filipinos 20,000, and other minority groups 6,500.

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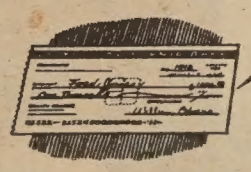
Oakland vs. the census

OAKLAND — The Oakland Chinese Community Council's Board of Directors has adopted a resolution voicing its dissatisfaction with Census procedures and the lack of concern shown for the Chinese and other minority communities.

The Subcommittee of the Census headed by Gerald Leo will remain in existence to advocate for the welfare of the citizens of the community; make their actions known to other organizations of the Oakland community and enlist their aid in this endeavor to correct the injustice and inequality to the community; see that requests for assistance go to the proper congressmen, senators and other relevant State officials; and will meet with the Census Bureau to discuss the merits of the coming census.

The Council also demands that Census material be made available in the Chinese language and that the hiring of bilingual personnel take place to reach the people of the community; the community be educated regarding the significance of the Census and the need for every person to actively participate without fear.



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CHINESE WORD-A-DAY

BY GORDON LEW

"TALENT"

Cantonese **tCHOI** Rhyme with BOY

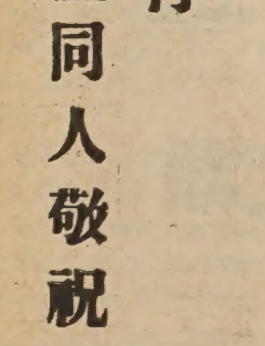
Mandarin **TSAI**

The word "talent" or "ability" looks like half of the Chinese word "tree," and this makes very good sense. Half of a tree reminds us of a tree being chopped down. What for? It is for the many uses and benefits that it'll bring to mankind. Why does it have to be a particular tree? It is chosen because it is good, it is suitable, and it has "talent."

A story comes to my mind about the great philosopher Chuang Tzu and his pupils who were hiking in the mountains. The pupils were curious and wanted to know why the lumberjacks didn't cut down a particular tree which was tall and beautiful. One of the lumberjacks said, "Because it is useless."

Returning from the hike, a friend invited the group for dinner and asked his son to kill one of their two wild geese for dinner.

"Which one should I kill?" asked the son. "One can sing while the other cannot." (What? A goose can sing? It is kind of wild, but remember — it was a wild goose.)



"Spare the singer and kill the listener," the father ordered.

One of the pupils was very confused and questioned the philosopher:

"Master, the tree was spared because of its uselessness. But then the wild goose was killed for the same reason. What shall we do then?"

"As for me," said the philosopher, "I'll try to balance myself between usefulness and uselessness."

What wisdom! Go neither for extreme right nor left. But go extreme middle!

46A

Continued from Page One

possible support from the sponsor, *not* endeavoring "to secure reimbursement of aid already granted." However, Born admitted that he had not sought clarification or legal opinion from the City Attorney or the SDSW prior to issuance of Memo #46-A.

Knowledgeable persons in the Chinese community expressed surprise and indignation that Born, whose training is in accounting, ignored community protests and revised the memo without consulting the City Attorney. A random check at various social service agencies in Chinatown revealed that a number of needy applicants have been intimidated by the memo and have refused to complete their applications for fear of harassment, legal reprisal, or deportation.

COMMUNITY PROTESTS

Since Memo #46 appeared, a number of community groups from Chinatown have launched protests to the DSS, SDSW and the Mayor. The Health Committee, Social Services Committee and Immigration Committee of the Chinatown/North Beach District Council have called the memo "unlawful" and have asked for its immediate rescinding. Similarly, the Chinese-American Democratic Club, through its Executive Committee, has voiced its objection to both memos. The Human Rights Commission is currently studying the legality of the DSS move and is expected to take a stand shortly.

Chinn to the front lines

George Y. Chinn, an attorney and an unsuccessful candidate for the Board of Supervisors last fall, was appointed to the Social Services Commission by Mayor Alioto on January 16, 1970. Since the Commission has direct control over the DSS, Chinn can expect pressures from the Chinese community to urge the Commission to rescind Memo #46-A. Chinn, 46, is a director of the Chinese Six Companies, the Chinese Chamber of Commerce and the new representative of the Chamber to the Chinese Hospital Board.

Kids' stuff in Oakland

Oakland's third annual Childre Chinese New Year Parade is set f February 7, and parade sponsc are recruiting participants.

The advisory council of the Oa land Recreation Department's Li coln Square Recreation Center a nounced that sign-ups are being a cepted now at the Lincoln Squa Center, 11th and Alice Sts., for t event, designed as a children's ve sion of the annual San Francis Chinese New Year celebration.

CONTESTS

Preliminaries to the parade w include a poster contest and t crowning of a young princess reign at the event which will initia the Year of the Dog.

The poster contest is open to kindergarten through sixth grade and the deadline for entries is Ja uary 28 at 3 p.m. in the office of t Lincoln school, 225 - 11th St. Jud ing will take place January 29.

The princess contest, to be spo sored by the Marco Polo Restaura is open to Lincoln School fi through fourth grade Chinese gir The princess will be selected duri the week of January 26 and w be crowned by last year's prince Edna Shum.

Dog year poster contest embarks

Time again for the second annu Chinese New Year Street Fair post contest. Artists between 12 and years old are eligible; posters shou be 18 by 24 inches and in bla and white.

The theme is "Chinese New Ye Year of the Dog." Winner wi receive $60; runner-ups, $20 ar $10. The winning design will used as the symbol and theme the fair.

Deadline for entries is Janua 28th. Entry blanks are available the EDA office, 1074 Stockton S For information call Judy Hal at 397-5305.

There is also a Junior poster co test for children in the 5-11 ag bracket. Size of poster 12 by 1 Winners get $15, $10 and $5 prize Deadline is February 6th.

All entries will be exhibited the street fair.

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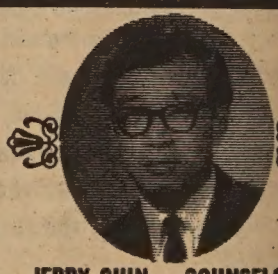
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Self-help for the elderly

SAN FRANCISCO — China-wn's poor, elderly people are be-g helped where it hurts — in the ıcketbook.

Self-Help for the Elderly, one the more active wings of the onomic Opportunity Council, has en running a program offering orer senior citizens discounts on ods and services in 30 China-wn businesses.

Savings range from 10 percent department, hardware, clothing, d shoe stores, to 20 percent at ıg stores and women's hair styl-; salons. Chinese movie theaters, taurants, grocery stores, and bar-shops are also participating in program.

I.D. CARD

n operation since last September, program is open to any person 55 and over, who is on welfare ld Age Assistance) or getting ney from either Aid for the To-y Dependent or Aid to the Blind. ID card is needed, and is avail-e from Self-Help, located at #3 natown Lane.

ıccording to Self-Help's direc-Sam Yuen, more businesses are ected to participate in the dis-ıt program as word spreads. eral hundred" ID cards have ı issued, he said, "but at least 0 people are eligible for the ounts. All we need now is more ort from merchants."

he discounts are part of Self-Help Senior Assistance and Research Program, aimed at expanding older people's purchasing power in the face of increasingly high rents and inflation.

"In fact," Yuen said, "the discounts program isn't the most important part of our program. We want to stress information and education of the elderly. We have meetings where groups of elderly poor are organized into consumer leagues to study such subjects as value, health and nutrition, and economy.

"There's a pattern, a trend, of the elderly poor getting together, for socializing as well as learning. There's a sense of community, and we want to encourage it."

A complete list of businesses offering discounts is available at the Self-Help office. Certain merchants restrict use of ID cards to certain hours and/or days.

* * *

MOVIE THEATERS

Reduced rates, on certain mid-week evenings, at Great Star, Grand View, World, Palace, Sun Sing, and Bella Union.

BARBER SHOPS

$1 haircuts, certain hours and days, at Tino's (840 Kearny), Ben's (1524 Stockton), Henry's (894 Washington), Pete's (837 Washington), and at 853 Clay.

GROCERY STORES

General deal is a $5 grocery and meat ticket for $4.50 at Gourmet King (1131 Grant), Sing Chong (800 Grant), Lun Wah (1117 Stockton), and Ping Yuen (1109 Grant; $4.60).

RESTAURANTS

$5 meal tickets at $4.45 at Ding Ho (836 Washington), Peacock (870 Washington), and Mabuhay (836 Kearny).

HAIR SALONS

At Fern's (1426 Stockton) Tuesdays through Thursdays, 30 percent off on permanents; $2.50 for shampoo and set.

At Suzanne's (824 Washington, Rm. 218) Wednesday through Friday, 20 percent off on permanents.

DRUG STORES

Medical supplies (but not prescriptions) at 20 percent off from Lim Center (780 Jackson) and Stockton (1000 Stockton). 10 percent off at China Pharmacy (1035 Grant); "special discount" at Chinese Herbalist (799 Sacramento).

CLOTHING

10 percent off at Ho Man Tailor (748 Jackson) and Elle's (852 Clay).

OTHERS

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Hiram Fong, Jr., Wins

HONOLULU—Republican Hiram L. Fong Jr. squeaked out a 138-vote victory over Democrat Clarence Y. Akizaki January 10th in their court-ordered special representative election.

Unofficial returns from all 20 precincts in the 15th (Manoa-Waikiki) District gave Fong — 6,924 votes, Akizaki — 6,786. Fong had 50.5 per cent of the vote, Akizaki, 49.5 per cent.

The margin is too wide to fall within the "automatic recount" provisions of State law. And Akizaki said last night that he will not seek a recount in court.

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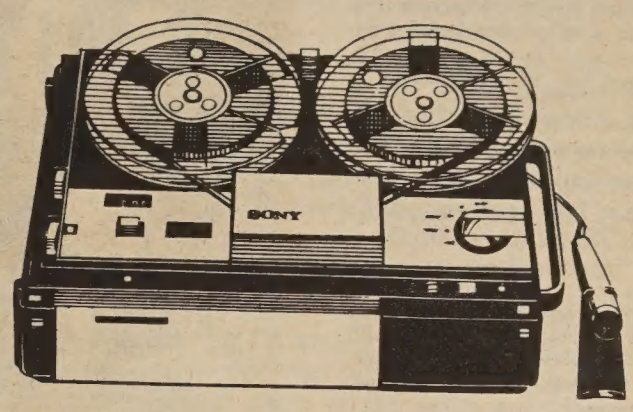

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Don't knock Opportunity

By AMIE HILL

SAN FRANCISCO — Opportunity High School has a thing or two in common with other area high schools. As a branch of the city's Unified School District, Opportunity has teachers and administrators as well-trained and qualified as any others in the system.

But take a closer look. The hair is long — long enough to be "too long" by most adult standards. The clothes are as far out as any you'll see at the Fillmore or Family Dog. The talk, from students, is quite often about dope — marijuana, acid, reds — and about various places at Opportunity where kids meet to get high. The talk, from Ron Cabral, one of the teachers, is about how, yes, Opportunity is "hippie-oriented," filled with blacks, Third World kids, and "wilted flower children."

But the difference at Opportunity, located at the northern tip of downtown San Francisco not far from the Mission District ghetto area, goes deeper than surface appearances.

The school owes its existence to the fact that none of its bright, restless students *could* manage to fit into ordinary high schools. Conversely, if Opportunity had not been brought into being a little over a year ago by concerned educators, most, if not all of its 210 students would now be dropouts. The school was founded as a result of a growing realization: "that most current public high school systems are proving impossible for an increasing number of kids, raised in the overwhelming social change of the 1960's, to cope with. And, it almost goes without saying, vice versa. Now, kids on the verge of dropping out, out of frustration, or being asked to leave other high schools with labels like "Chronic Truant," "Heavy Drug User," "Incorrigible," or simply "Poorly Adjusted," have the option of Opportunity. It's far from reform school, however, and not "The place you get sent if you're bad."

Opportunity High's honor rollers

The backgrounds of Opportunity's students vary as much as their reasons for being there. They're black, white, Oriental, Latin. They come from wealthy families, ghetto homes, middle-class suburbs, Chinatown, the Mission. Many, dropout material only because they were bored stiff with the learn-by-rote school-machine, are brilliant, outgoing, and articulately talented. Others are bitter, or desperately lost. They have large allowances, or get by working as pimps or dealing drugs. Or, as is the case with a number of them in the two groups sharing Opportunity's half-day plan, they have regular jobs in the part of the day not taken up by their four-period school shift.

Since jobs often are obtained through the school, they tend to supplement and be supplemented by the students' choice of classes. The list of available studies reads like a university catalog. Humanities courses like creative writing, phychology, photo-journalism, and drama, exist side by side with industrial arts, business skills, and added social studies emphasis on minority histories and urban problems. Students may, under supervision, combine two or more subjects, create their own classes, or manufacture independent courses of study.

Although all the participants in this "Natural High"-school adventure learn from each other, communication between students, faculty, and administration is occasionally a problem. Ideally it takes place at weekly "Rap Sessions," run on a town-meeting basis, where gripes are aired and discussion is given free rein. Many minority students, however, have trouble taking advantage of the opportunity to speak out on the subject of their own education. Long habits of non-communication, adopted as tactics of offense or defense at other schools, are hard to overcome, as is a certa cynical disbelief. However, the d sire-to-learn at Opportunity is co tageous, and has produced in number of its students, minority a otherwise, a recognition of deficie cies in the basics of education, pa ed over in the game of "just g ting by," fostered by previous ed cational experience. Some think th too much emphasis is placed "frill" courses. Others are hap with things the way they are. B whatever form future decisions a actions take, students, some for t first time in their lives, are taki an active interest in the directi of their education. For a first st Opportunity seems like a step in t right direction.

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Continued from Page 1

the white world. Asian Americans have assumed ite identities, that is, the values and attitudes of the jority of Americans. Now they are beginning to lize that this nation is a "White democracy" and that llow people have a mistaken identity.

Within the last two years, the "yellow power" move-nt has developed as a direct outgrowth of the "black wer" movement. The "black power" movement sed many Asian Americans to question themselves. 'ellow power" is just now at the stage of "an artic-ted mood rather than a program– disillusionment d alienation from white America and independence, e pride, and self respect."[2] Yellow consciousness the immediate goal of concerned Asian Americans. In the process of Americanization, Asians have tried transform themselves into white men–both mentally physically. Mentally, they have adjusted to the te man's culture by giving up their own languages, toms, histories, and cultural values. They have adopt-the "American way of life" only to discover that this ot enough.

Next, they have rejected their physical heritages, re-ing in extreme self-hatred. Yellow people share with blacks the desire to look white. Just as blacks wish e light-complected with thin lips and unkinky hair, llows" want to be tall with long legs and large eyes. ; self-hatred is also evident in the yellow male's ession with unobtainable white women, and in the ow female's attempt to gain male approval by aping te beauty standards. Yellow females have their own nking" techniques–they use "peroxide, foam rubber, scotch tape to give them light hair, large breasts, double-lidded eyes."[3]

Self-Acceptance

he "Black is Beautiful" cry among black Americans instilled a new awareness in Asian Americans to be id of their physical and cultural heritages. Yellow er advocates self-acceptance as the first step toward gthening personalities of Asian Americans.

ince the yellow power movement is thus far made f students and young adults, it is working for Asian-rican ethnic studies centers on college campuses as Cal and UCLA. The re-establishment of ethnic tity through education is being pursued in classes UCLA's "Orientals in America." As one student in course relates:

'I want to take this course for a 20-20 realiza-ion, and not a passive glance in the ill-reflecting nirror; the image I see is WASP, but the yellow kin is not lily white...I want to find out what ny voluntarily or subconsciously suppressed Oriental self is like; also what the thousands of ther (suppressed?) Oriental selves are like in a nuch larger mind and body–America....I want o establish my ethnic identity not merely for he sake of such roots, but for the inherent alue that such a background merits."[4]

e problem of self-identity in Asian Americans also res the removal of stereotypes. The yellow people nerica seem to be silent citizens. They are stereo-as being passive, accomodating, and unemotional. rtunately, this description is fairly accurate, for Americans have accepted these stereotypes and are ning true to them.

e "silent" Asian Americans have rationalized their ior in terms of cultural values which they have ained from the old country.

is uneasiness in admitting and expressing natural n feelings has been a factor in the negligible er of Asian Americans in the theater, drama, and li-arts. Not discounting the race prejudice and com-n in these fields, yellow Americans cannot express elves honestly, or in the words of Chinese-can actor James Hong, they cannot "feel from the vel."

e silent, passive image of Asian Americans is under-not in terms of their cultural backgrounds, but by ct that they are scared. The earliest Asians in ca were Chinese immigrants who began settling e numbers on the West Coast from 1850 through They were subjected to extreme white racism, g from economic subordination, to the denial of of naturalization, to physical violence. During ight of anti-Chinese mob action of the 1880's, were "stoning the Chinese in the streets, cutting ir queues, wrecking their shops and laundries."[5] vorst outbreak took place in Rock Springs,

YELLOW POWER

Photo by Gilbert B. Weingourt

Wyoming, in 1885, when twenty-eight Chinese residents were murdered. Perhaps, surviving Asians learned to live in silence, for even if "the victims of such attacks tried to go to court to win protection, they could not hope to get a hearing. The phrase 'not a Chinaman's chance' had a grim and bitter reality."[6]

Racist treatment of "yellows" still existed during World War II, with the unjustifiable internment of 110,000 Japanese into detention camps. When Japanese Americans were ordered to leave their homes and possessions behind within short notice, they co-operated with resignation and not even voiced opposition. According to Frank Chumann, onetime president of the Japanese American Citizens League, they "used the principle of shikataganai–realistic resignation"–and evacuated without protest.[7]

Today the Asian Americans are still scared. Their passive behavior serves to keep national attention on the black people. By being as inconspicuous as possible, they keep pressure off of themselves at the expense of the blacks. Asian Americans have formed an uneasy alliance with white Americans to keep the blacks down. They close their eyes to the latent white racism toward them which has never changed.

Frightened "yellows" allow the white public to use the "silent Oriental" stereotype against the black protest. The presence of twenty million blacks in America poses an actual physical threat to the white system. Fearful whites tell militant blacks that the acceptable criterion for behavior is exemplified in the quiet, passive Asian American.

The yellow power movement envisages a new role for Asian Americans:

> "It is a rejection of the passive Oriental stereotype and symbolizes the birth of a new Asian–one who will recognize and deal with injustices. The shout of Yellow Power, symbolic of our new direction, is reverberating in the quiet corridors of the Asian community."[8]

False Pride

As expressed in the black power writings, yellow power also says that "When we begin to define our own image, the stereotypes–that is, lies–that our oppressor has developed will begin in the white community and end there."

Another obstacle to the creation of yellow consciousness is the well-incorporated white racist attitudes which are present in Asian Americans. They take much false pride in their own economic progress and feel that blacks could succeed similarly if they only followed the Protestant ethic of hard work and education. Many Asians support S. I. Hayakawa, the so-called spokesman of yellow people, when he advises the black man to imitate the Nisei: "go to school and get high grades, save one dollar out of every ten you earn to capitalize your business."[10] But the fact is that the white power structure allowed Asian Americans to succeed through their own efforts while the same institutions persist in denying these opportunities to black Americans.

Certain basic changes in American society made it possible for many Asian Americans to improve their economic condition after the war. In the first palce, black people became the target group of West Coast discrimination. During and after World War II, a huge influx of blacks migrated into the West, taking racist agitation away from the yellows and onto the blacks. From 1940 to 1950, there was a gain of 85.2 percent in the black population of the West and North; from 1950 to 1960, a gain of 71.6 percent; and from 1960 to 1966 a gain of 80.4 percent.[11]

White Racism

The other basic change in society was the shifting economic picture. In a largely agricultural and rural West, Asian Americans were able to find employment. First- and second- generation Japanese and Filipinos were hired as farm laborers and gardeners, while Chinese were employed in laundries and restaurants. In marked contrast is the highly technological and urban society which today faces unemployed black people. "The Negro migrant, unlike the immigrant, found little opportunity in the city; he had arrived too late, and the unskilled labor he had to offer was no longer needed."[12] Moreover, blacks today are kept out of a shrinking labor market, which is also closing opportunities for white job-seekers.

Asian Americans are perpetuating white racism in the United States as they allow white America to hold up the "successful" Oriental image before other minority groups as the model to emulate. White America justifies the blacks' position by showing that other non-whites–yellow people–have been able to "adapt" to the system. The truth underlying both the yellows' history and that of the blacks has been distorted. In addition, the claim that black citizens must "prove their rights to equality"[13] is fundamentally racist.

Unfortunately, the yellow power movement is fighting a well-developed racism in Asian Americans who project their own frustrated attempts to gain white acceptance onto the black people. They nurse their own feelings of inferiority and insecurity by holding themselves as superior to the blacks.

Since they feel they are in a relatively secure economic and social position, most Asian Americans overlook the subtle but damaging racism that confronts them. They do not want to upset their present ego systems by honest self-appraisal. They would rather fool themselves than admit that they have prostituted themselves to white society.

Notes

1. Stokely Carmichael and Charles V. Hamilton, BLACK POWER: THE POLITICS OF LIBERATION IN AMERICA (New York: Vintage Books, 1967), p. 55.
2. REPORT OF THE NATIONAL ADVISORY COMMISSION ON CIVIL DISORDERS (New York: The New York Times Company, 1968), p. 233.
3. Dinora Gil, "Yellow Prostitution," Gidra, April, 1969, p. 2.
4. "UCLA Class on 'Orientals in America,'" Gidra, May, 1969, p. 6.
5. Foster Rhea Dulles, CHINA AND AMERICA (Princeton: Princeton University Press, 1946), p. 89.
6. Ibid.
7. "Twenty Years After," TIME LXXVIII (August, 1961), p. 15.
8. Larry Kubota, "Yellow Power," GIDRA, April, 1969, p. 3.
9. Carmichael and Hamilton, p. 37.
10. "Hayakawa Praises Nisei as Sansei Picket Talk," KASHU MAINICHI, April 28, 1969, p. 1.
11. REPORT OF THE NATIONAL ADVISORY COMMITTEE ON CIVIL DISORDERS, p. 241.
12. Ibid., p. 278.
13. Kazuo Higa, "What Meaning Does the Japanese-American Experience Have for the Black People of America?", Japanese American Seminar, June 5, 1968.

DEEM SUM 心點

Lau on Board

Attorney Gordon J. Lau has been elected to the Board of Governors of the San Francisco Lawyers' Club.

Lau, 28, is a partner of Hardesty, Lau and Dalziel law firm and is head of the Chinese-American Democratic Club. He is also a member of the City's Juvenile Crime Prevention Committee.

* * *

Police Commission Chairman

HONOLULU — Dr. Robert S. Chung has been elected Police Commission Chairman here. He is a veteran member of the Police Commission, and succeeds Wallace S. Amioka.

* * *

Health Planner

HONOLULU — Albert Q. Y. Tom, vice president of Sunn, Low, Tom and Hara, Inc., has been appointed chairman of the State Advisory Council on Comprehensive Health Planning by Gov. John A. Burns.

* * *

Stockton Golfers

STOCKTON — James R. Chew is the new president of the Stockton Chinese Golf Club. Other 1970 officers are Keith Wong, vice president; Mary Toy, secretary; Tom Mah, treasurer; Bill Toy, tournament chairman; Keith Wong, handicap chairman; Howard Wong, social chairman, and Lee Yip, Ray Wong Quen and Frank Lee, directors.

Wa Sung Club

OAKLAND — The Wa Sung Service Club will hold its annual Inaugural Dinner and Ball at the Willow Park Country Club on January 24th. New officers for the year are Henry G. Wong, president; Howard Tom, first vice president, and Henry Chang Jr., second vice president.

* * *

ARO's Install

SAN FRANCISCO — The Alph Ram Omega Men's Club of the Chinese YMCA have installed Ford Lee as their new president. Other officers include Ron Lee, Vice-President; Dr. Lincoln Lum, Secretary; Mr. Mel Lee, Treasurer; Hubert Wong, Recreational Director, and Alan Wong, Educational Director.

* * *

OAKLAND CACA

OAKLAND — Robert Wong has been installed as President of the Oakland Lodge of the Chinese American Citizens Alliance. Other officers include Bruce Quan, Vice President; Francis Chun, Secretary; William Louie, Assistant Secretary; George S. Lee, Financial Secretary; Peter S. Chong and Charles Chau, Auditors; David Young, Marshall; Richard S. Lee, Sentinel; Godwin Jung, Collector, and Henry Chew Grand Representative.

* * *

JACK WU RITES

KLAMATH FALLS, Ore. — Fu neral services were conducted her for Jack G. Wu, 49, the only Orien tal in the famed Jolly Roger uni in the US Air Force during Worl War II.

He received the Air Medal fo meritorious achievement, and th Oak Leaf Cluster for bravery.

His widow, Bonita, a son, tw daughters, and parents survive.

* * *

Yim-Ching

HONOLULU — Married durin a late afternoon ceremony at Ou Lady of Peace Cathedral, were D Gwyneth Yuk Lin Yim and D Walter Wah Yai Ching.

Continued on page 9

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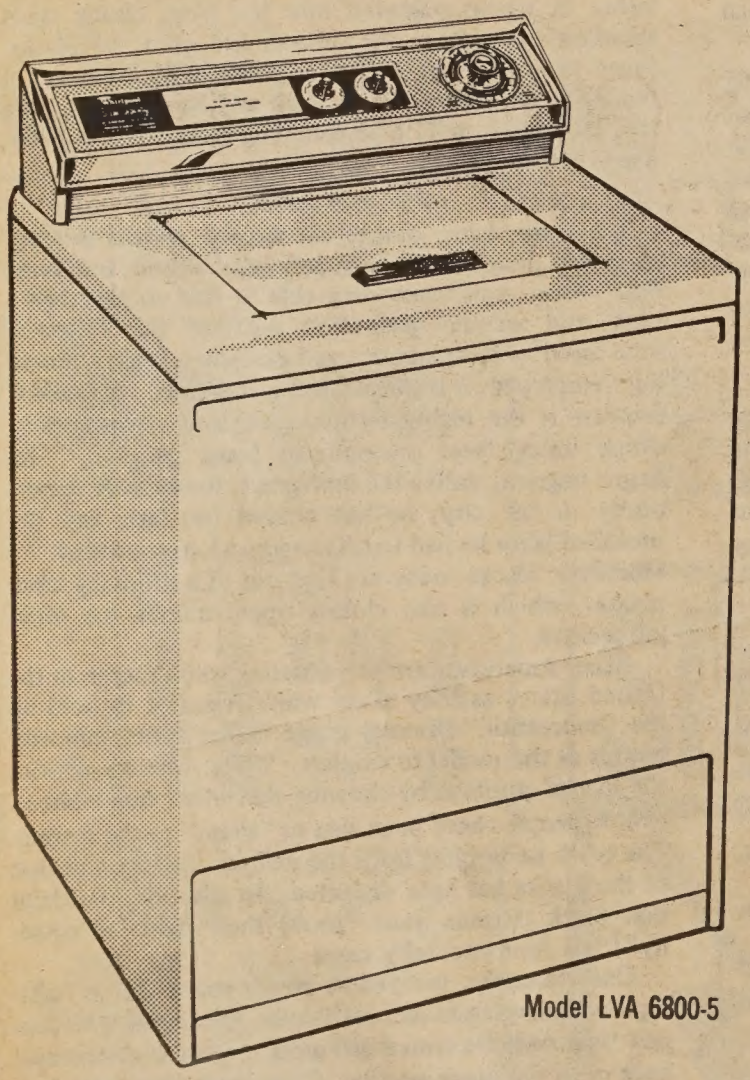

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Deem Sum

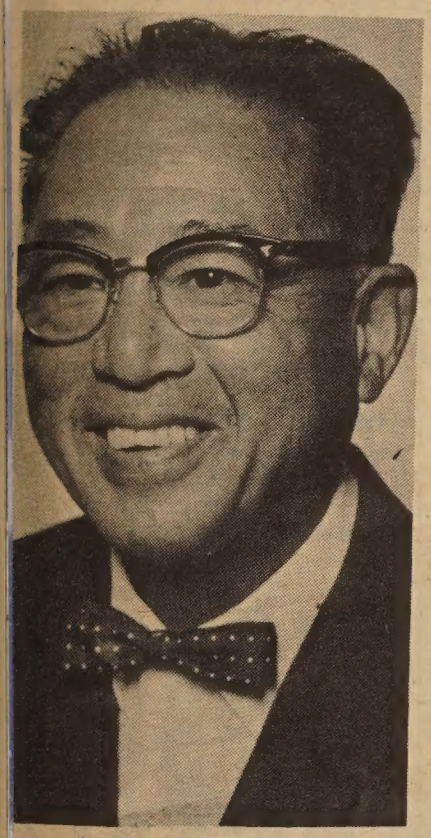
(Continued from Page 8)

Parents of the newlyweds are Mr. and Mrs. Evans H. M. Yim of Kaneohe and Mr. and Mrs. Yan Chin Ching of Honolulu.

The bride was graduated from Sacred Heart Academy and Marquette University School of Dentistry. Her husband graduated from Punahou School, the University of Oregon and Indiana University School of Dentistry. He is now a dentist in Honolulu.

* * *

Salute to Dr. Yee



OAKLAND — Dr. Jacob J. Yee of Oakland will be honored upon his retirement at a testimonial dinner sponsored by the Wa Sung Service Club.

The dinner will take place Friday, February 20th, at the Four Seas Restaurant in San Francisco. Reservations must be made by February 15th, and persons may contact Dr. Kenneth B. Hoh at 832-1835, in Oakland, or Mr. Ted Yee, 254-0735, in Orinda.

A new age for karate

SAN FRANCISCO — The nation's first karate school run by and for "heads," The New Age School of Self Defense, opened last week in San Francisco.

Long-haired students at the hip school study defense and condition themselves through yoga-like techniques.

"We teach the Chinese science of self-protection and the unity of spirit, mind, and body," Neville Kimbrell, the dojo's head instructor explained. "We're not into a James Bond trip, to say the least. We don't break boards. We don't emphasize ranks, just study. And we don't enter ego tournaments."

Kimbrell teaches an Okinawan style of the art, Uechi-Ryu, known in the East as the "karate of serenity."

"Karate was developed in Bodhidharma's time by Zen Buddhist monks to defend themselves and actively experience their inner spiritual nature," Kimbrell said. "All heads want to protect themselves, their old ladies or old men, and their friends. At the same time they want to keep on moving up in awareness. They can do both simultaneously through our school."

Karate is based on animal movements directed against the body's weak pressure points, according to the Yin-Yang, hard-soft concept.

Chinese masters felt that karate was an extension of their religion. Okinawan masters considered it a way of life, like the paths of yoga, or the Tao. Unfortunately, most American schools over-concentrate on the fighting techniques and sport-competition aspects. The New Age School is attempting to reunify Zen and karate, once inseparable.

"All the philosophical applications of Zen are embodied in the physical movements we perform," Kimbrell said. "We concentrate on balance, breathing, and focus. Rigorous mental-physical training enables the contemplative, Zen state of mind to flourish."

Through yoga exercises and Zen gatas motion becomes meditation, as the student becomes calm, confident, and ultimately aware of what is happening around him.

"The physical exercises are energizing rather than exhausting; the self defense techniques very effective, and the psychological training leads to liberation," Kimbrell explained. "But like yoga and meditation the experience is very personal. Every student finds something different in the same study. You have to find out for yourself where it's at."

Most dojos are down on long hair, Kimbrell feels. "No one wants to study where they are put uptight. Aditionally, most schools ignore the head part of the karate trip, limiting the student's experience. At the New Age we're only concerned with learning."

Kimbrell, a 2nd degree black belt, was formerly instructor of 400 students at Boston's Mattson Academy.

The New Age School is located above the Matrix rock club at 3142 Fillmore Street. Classes are held daily, and information about them can be obtained at 285-1962.

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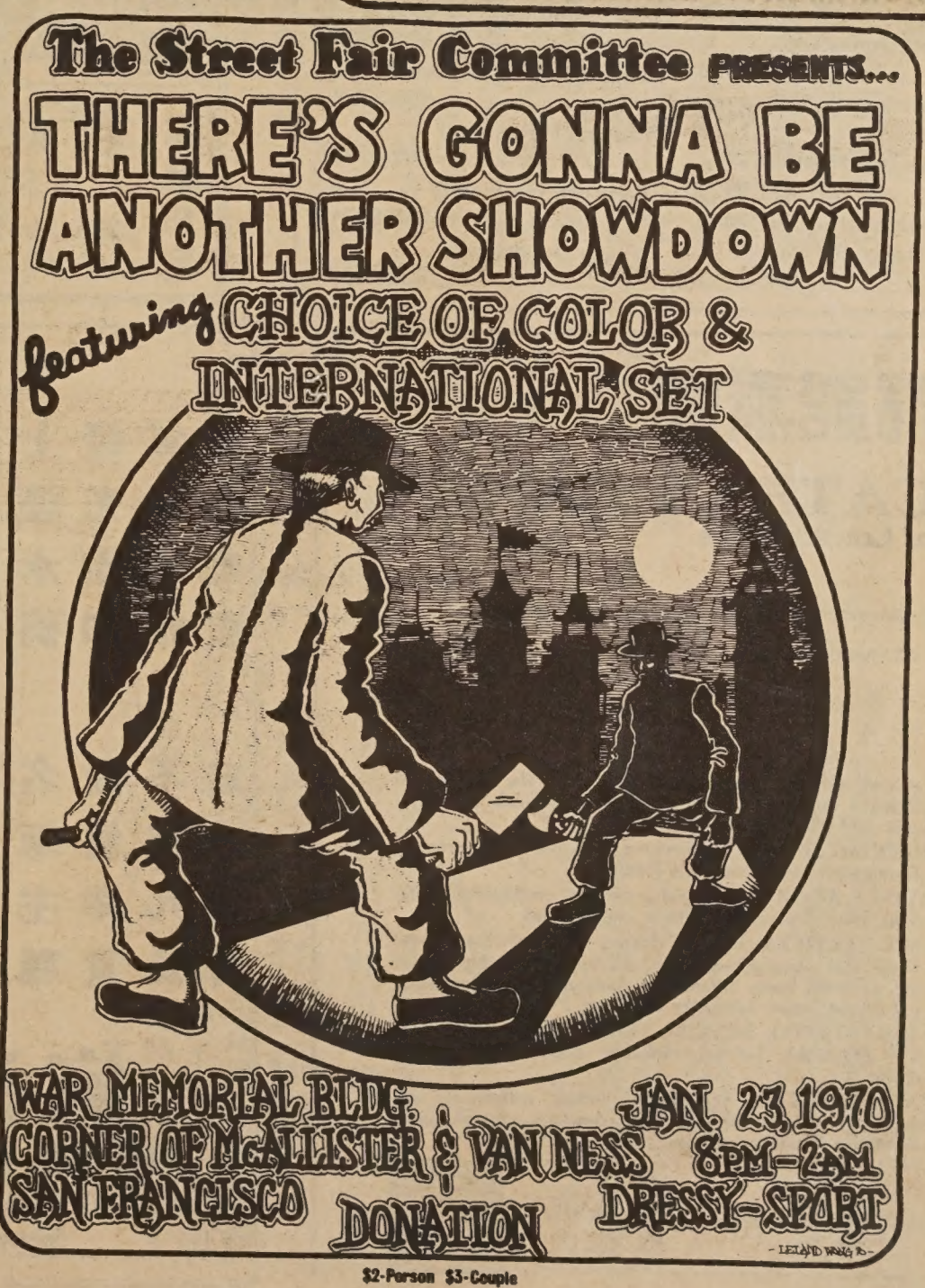

Astrology of the canine

The Cantonese say "huen"; the Pekingese say "chuen", and the man in the street in Chinatown says "gau".

They all mean dog, the symbolic animal now in ascendancy throughout the Far East and in this Far Western Chinese-American stronghold.

Chinese New Year's is only weeks away. It will be the canine's year — 4668 on the Chinese lunar calendar. By Asian astrological reckoning, the dog will trot over the rooster on February 6th, just after the stroke of midnight on the 5th.

OMNIPOTENT

The dog is one of the omnipotent beasts of the Chinese lunar calendar cycle, a complicated system of chronology dating back to the 27th century B.C. The dog will be the dominant celestial force until January 27, 1971 when the boar piggy-back rides to the fore. Other animals in the Chinese zodiacal order, which has 12 yearly rather than 12 monthly cycles, are the rat, ox, tiger, hare, dragon, serpent, horse, ram, monkey, and rooster.

The domestic animal which directs the destinies of persons born in these years is associated with benevolence and good fortune. An ancient Chinese proverb says that if a strange dog follows you home, your house will be blessed with prosperity.

The tail-wagger is truly man's best friend — faithful, protective, obedient and full of empathy for humans.

This is construed by San Francisco's Chinese savants to mean that 4668 will be everybody's year — a time of comparative tranquility tingled with humanitarianism and fellowship. The fact that the canine is adaptable, undemanding, and humbly satisfied with his master's lot, suggests that there will be less dissidence and rebellion in the months to come. Conciliatory efforts should bring positive results, the seers say.

It's accepted that the "dog" can detect and repel evil, hence the fierce-faced carved dogs which guard the entrances to cities, temples and public buildings throughout China. Not only can the dog sniff out demons; any woofer worth his kibble can distinguish between spurious self-seekers and his master's true friends.

This is why people born under the sign of the dog make excellent jurists, private eyes and personnel directors.

IDEALISTIC

Dog people win blue ribbons for honesty, loyalty and integrity. They are idealistic rather than materialistic and inclined to champion worthy causes, usually successfully. As a breed, they inspire confidence and when entrusted with one, keep it well muzzled. The seeing eye analogy applies professionally. They make good leaders in big business as well as in academic circles, being perceptive and industrious. Impatient of trivia, they can be extremely caustic and their biting wit sometimes wounds.

Fortunetellers find canines difficult to dig, especially where matrimony is concerned. The biggest bone of contention seems to be that they are highly independent and tend to hold themselves aloof from others.

There are numerous Chinese legends dealing with the valor of dogs and their devotion to man. One credits a mongrel with saving the Chinese from extinction when famine followed a great flood. Mass starvation seemed inevitable until someone saw an old dog climbing out of a ditch with yellow seeds stuck to his muddy pelt. The seeds were planted and providentially yielded a crop of what must have been the fastest growing rice east of Hans Christian Andersen.

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華埠簡訊

※中華總商會一月十三日董事會議決定，於本年農曆新年慶會期間，舉辦『中華民國商品展覽』。屆時來自台灣之手工藝廠商將派遣負責人一名携同貨品來埠參加。總商會並通過設立「商展輔導委員會」，選出鍾北謙爲主任，謝嵩，梁發葉，湯駒，唐社權，王生昌爲副主任，輔導台商展出。展覽場所原則上定在華埠中心地區。

※國民中央儲蓄貸款會慶祝成立八十五週年紀念，華埠分行於一月十四日設咖啡餅食，招待儲戶，雖值天雨，到賀者仍達三百餘人，在開市之晨，由該分行經理駱來添以當代稀有而珍貴之一八八五年銀元贈與第一個儲戶周霖木君。以留紀念。查該會在此八十五年來，由一間行擴充至十五間總分行，而其資產，則由五萬元增加至四萬萬五千萬元，營業進步，飲譽全美云。

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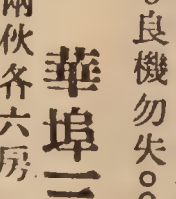

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「宇宙今古奇觀」

周基沾著

衡門閣主編

此書出版所售得之利潤全部送給美國大埠文化中心基金委員會儲作經費之用本書定名「宇宙今古奇觀」並定期於壹九七零年壹月八日出版在聯合國立案現版權準許叁萬部面世弍集中英文字後續出版六萬部本書乃係解決人生終身之各大問題內容豐富分析精確讀者對書內如有不明白之處來信必答不收分文版權所有不得轉載現擬國外國內招商代理大埠總發行處中國城雜貨店售價每本壹元弍毛五仙代理取書每本壹元正同時並徵求書賦歌詞竹枝詞聯語及奇情小說等歡迎批評及投稿以便宣傳中華文化幸甚社會幸甚

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王仨繪

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晚上，在睡房中
我在想一個問題
二妹，你在想什么？
他呀，你们不知，他又斯文又滿洒又豪爽……
未完
你们呀，真是，以小人之心，度君子之腹，你们不知……
美娟，他们說的對常言道知人知面不知心呀！
二家姐，你真要小心呀。
家姐，你說女人選丈夫，選人材還是選家底？
當然是選人才囉！
我的看法却不同，人才固好，但若一世跟他挺窮，有何幸福可言？
若是嫁個丈夫是為了享受，即是拜金主義會慕虛榮。
好啦，快一点鐘了，該睡了。
淑娟和蕙娟都睡着了，只有美娟仍輾轉不能入睡。
明天我去不去好呢……我看他不像壞人。
太華麗了。
你喜歡嗎？
這別墅是我親自設計建造的請參觀。
美娟已步步走近陷阱。
多麼華麗的別墅。
我這別墅你喜歡嗎
馬雄才駛車入別墅。
雖然大家都勸美娟第二天她仍盛裝赴馬雄才之約。

太好，如果是我的，就滿足了。
李小姐，請坐，你說這些佈置好嗎？
你喜歡，可以隨時來住，李小姐太美了，恐不配你住。
馬董事長真會說話。
李小姐，我們是朋友了，別再以董事長叫我啦！
那你為何又小姐前小姐後呢？……
那我以後叫你美娟，美娟！
嗯，雄哥！
呵，太貴重了。
美娟，這個送給你
馬雄才取戒指送與美娟。
美娟依偎在雄才懷裡，雄才替她戴上戒指。
此時無声勝有声。
美娟回到家中。
你怎好受人家這樣大禮？
是雄哥送給我的，價值萬多元。
李母再責美娟，麗娟雖年幼，也看不過眼。
二家姐，我听人家說男人送戒指給女人，即是求婚的意思，你怎可接受。
雄哥不過富有豪爽，人家一番好意，硬說人家是壞蛋……
美娟不以為然。
不錯，這是男人玩弄女人的手法，博取你的歡心，便打你主意。……
你和他不過才見面，他就送這樣大禮，給你一定有企圖，……
如果他是向我求婚，那多么好。
你別以為有錢就有幸福，小心失足成千古恨。
未完

華埠簡訊

Queen Contestant — Linda Chin of San Francisco

參加一九七零年華埠小姐
•小姐清秀陳之美賽

（李少吟攝）

※馬連那初級中學家長會及其他學校之華籍家長，經於一月十四日在女青年會舉行會議，討論促進華籍學童之英文程度計劃問題，並決定於一月二十日下午七時半，齊集於菲露街一七〇號四樓教育部會談，以推進此項計劃之發展，該計劃包括增加基金，科目指導，教師進修及通中英文之顧問等問題。請各家長及各界人士，屆時出席會談。

※吸引數拾萬群眾之農曆新年慶會大巡遊，將於二月十四日晚上舉行。茲據巡遊科主任胡竹基稱：中華總商會經已函請各團體，望其一本以往熱烈贊助巡遊之精神，繼續報名踴躍參加。倘欲製造飾車參加巡遊比賽，尤所歡迎，惟飾車之製造，以富有中國色彩者方爲合格。請於報名申請參加時，將材料費用開列，一併向該會巡遊科申請補助，倘經巡遊科核准，認爲與規定相符，則每一飾車，可能獲得裝修補助費達伍百元，且七點時

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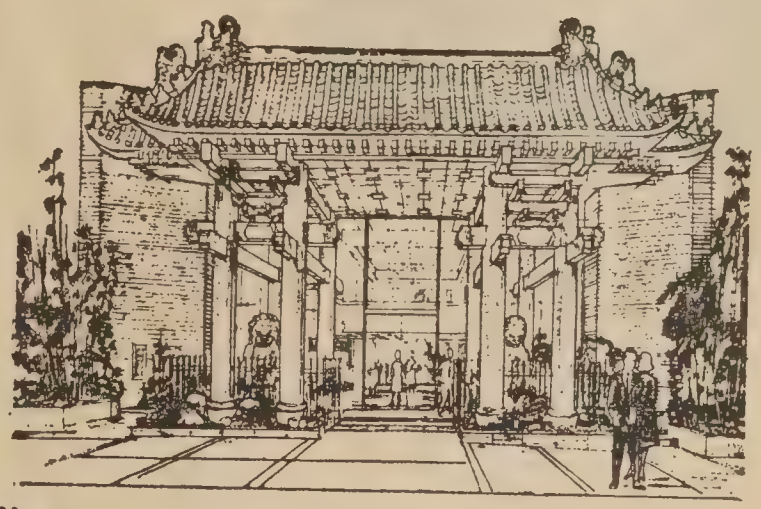

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（六）出售美國運通公司銀行支票。及寄香港通天赤。

▲各儲蓄戶均有聯邦政府保險至式萬元。存款於每月十日以前存入者。慨自該月壹日起息。（每月十日以後之存欵則自存入該日立即起息。存款給息至提支日。各存戶之利息。每季三個月派息壹次。

●如欲將其他存款轉來增加收益者。可免費代收。

凡儲戶有存欵一千元以上者本行免費代寫寄港通天赤如存欵不滿一千元者於寫香港赤時則每張收費二毫五仙

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星期五上午九時至下午六時

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Queen Contestant —
Ellen Joe Wong of Sacramento

參加壹九七零年全美華埠小姐競選之黃銀鳳小姐

李少吟攝

同樂園

歲月無情

女秘書替野心勃勃的女明星填寫試鏡表格，問到年齡時她遲遲未答。女秘書靜靜地等了許久，但她仍舊沒有說出來。

「妳還是快點吧，歲月無情，耽誤一分鐘就更糟一分。」女秘書終於不耐煩地說。

守時刻

道學先生寫了一張紙：「下午一時歸家。」留在家裏，自己出去了。

到十二時五分回來，他看了錶，立在門外，到一點鐘才進去。

口氣眞大

有許多地方的理髮師替客人理髮完畢時，總以兩手在客人頭上，肩上，以及週身按摩，使客人久坐的身軀，感覺非常舒暢輕鬆而後止。太平天國翼王石達開曾以這種情形撰聯贈理髮店，口氣之大，眞是不同凡響。

其聯曰：「齊舞双拳，打遍天下英雄。莫敢還手。揮動寸鐵，削平宇內豪傑，誰不低頭？」

要求加薪

經理對一個小職員咆哮道：「你進來做什麼?!」

那個職員嚅囁說道：「我想借用你的電話，經理。」

「好吧，」經理的臉色稍霽。「不過，你打電話做什麼呢？」

「我要打電話給我妻子，因爲今天早晨她要我向你要求加薪，但却沒有告訴我要求加多少。」

106 — 山水畫
The Landscape

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4 Designs in square:
101 貴妃醉酒
102 梅竹雙鶴
106 山水畫
109 月宮嫦娥

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102 梅竹雙鶴
106 山水畫
109 月宮嫦娥

① Wooden stand 50¢ each.
② Postage: Calif. residents 50¢ (and add sale tax), outside Calif. 70¢ for 1 plate with 1 stand. 3 set or more half charge for postage.

①碟形分橢圓、方、圓三種，每種形式都有四款圖畫，任擇。
②木架每個五毫。
③郵費：竹碟連木架，每副郵費加省五毫（另零售稅），省外七毫（免稅），買三副以上，郵費減半，單買竹碟，郵費同價。美國境亦可寄COD。

▲用途：①裝飾—彩碟配黑木架，可置於電視機上、茶几上、書架上、床頭上、商店飾櫥中。②實用—竹碟（可以不買木架）可用爲餐館之麵包碟（巴黎中國餐館多採用），家庭用爲糖果盤，学校用爲獎品，各界可作禮物。

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留美華人手冊

申請貧苦家庭兒童補助金須知（二）

申請時，社會局人員將請你簽署一張申請表，填明姓名，出生日期，及地址，現有存欵及財產若干，所屬工作，最近三個月之收入若干，最後之工作地點在何處，社會局人員並將向你索取兒童出生證明書，及銀行存摺，租單，燕梳紙等，申請時必須携同此等證件前往，倘你合格則將于三十日內獲得通知。但若你需要緊急救濟，社會局如認爲你合格，卽可給與你一種糧食與租項援助。

申請時不可等到手上不名一文，倘你符合條件，應于早一個月前開始申請，如此你可能迅速獲得救濟。

申請人的權利

一，有權申請公共救濟。

二，有權受到社會福利局人員之尊重與禮貌之待遇。

三，有權要求社會福利局人員所核定之補助金數額，加以解釋及報告。

四，有權要求關于申請案件保持秘密。

五，有權保持家事秘密。

六，有權參加各種團體包括社會福利受惠者所組織之團體。

七，有權處理任何自己之事務。

八，有權要求社會福利局解釋各種政策，並要求其他社會工作人員監督員或主理控訴之人員，迅速解答有關之控訴案件。

九，如果你相信，社會福利局對你的申請案處理不當，或你的申請無故停止，或補助金遭受非法否決，你可以有權提出申訴，並請求提出公聽。但請求公聽，應以書面提出，並逕寄仔結街一四〇七號加省社會福利局，電話八六三一二〇八一，倘有言語

應遵守之點

有若干點申請人必須遵守：（一），與社會工作員約定之時間必須遵守，雖然預約時間須能顧到便利于你。（二）你如有其他收入或生活上的轉變，而足以影響福利金數額之核算時，必須向社會工作員報告，譬如你有特別的收入，或有兒女離開家庭，或有其他的人移來與你同居，又如你遷居，結婚或懷孕，你必須向社會工作員報告。（三）每年兩次須簽署一項表格，以證明繼續合格。（如父親失業則每年須辦理四次）倘家庭中增加小孩或有其他重要改變，均須報告社會工作員。

倘兒童之父親有能力贍養其子女時，必須促使其盡力負責，否則可向法院提出申訴，採取法律行動。爲父親者縱與兒童之母親未曾結婚，亦有責任養育其子女，做繼父者，與兒童之母親同居，不但有責任贍養其妻室，並有責任贍養她之兒女。

男子若與領受貧苦兒童補助金之母親同居，卽負有贍養她的兒女的責任。根據加省法律，該男子縱然未與兒童母親正式結婚或非兒童之親生父親，亦須負贍養責任。數目若干則視其收入與消費如何而定。倘使無能力贍養兒童，至少其個人之生活費，必須自行擔負。

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富婆不再吝嗇金錢
丁紅轉了性

（香港訊）丁紅是女明星中的富婆。

說她是一個富婆，一點也不爲過。目前，她已經擁有好幾層洋婆，每月所收的租錢，就是好幾千。自己還住了一層一千多呎的房子，送給爸爸的一層，也是過千呎的。

現鈔和首飾也不少，依據一些了解她的人說：丁紅最低限度也有七八十萬的資產。

當然，人家是這樣的估計，她是否眞有這麼多，還是比這個數字還要多一些，則只有她自己才是最清楚的了。不過，一向有「女猶太」之稱的她，年來，可改變了不少。

過去，丁紅會爲了銀行存摺多添了一個數字，而高興的不得了。也爲了能夠得到一個數字，而拼命的省吃儉用，至連多縫一件漂亮的衣服也捨不得更別是用在吃的上頭了。

現在可不同啦，她不知怎的，突然悟到那句「生不能帶來，死不能帶去」的話，對於金錢的觀感，一下子改變過來。深深地覺得。把自己辛辛苦苦賺來的錢，用在自己的身上，是最值得的事。

因而，她很捨得吃，也捨得穿。在一些高尙的飲食場所，經常可以見到她，還常常邀友好一起去吃東西，由她請客。

新衣服呢？是縫了一件又一件。有好些日子常穿着的衫裙，料子每一碼，便是二百多元。如果是把縫工加進去的話，便非四百多塊錢一件不可。

丁紅說：食得是福，着得是祿。她正爲了自己的這一份福祿而忙。

因爲她生活的開心，容光一直以來都是煥發的，每一天都是笑口吟吟，俏皮話也常常在她的口中溜出來。

記得她說的一句很簡淺，却極具哲理的話是：「一個人既然是在這個世界上活下來，便得使自己活的開開心心。最簡單的便是：你拋開了一切的煩惱，快快樂樂的，同樣是過一天。你煩惱之地，儘想着一些苦惱的事，這一天，也是非過不可。兩者比較起來，爲何不選擇能令自己快樂地過一天那個方式」。

文抄公文抄

熊希齡之與毛彥文舉行婚禮於上海也，鄭洪年賀以聯曰：「兒孫繞膝迎新母，樂趣婆娑看老夫」。馬相伯聯云：「艷福晚年多，人成佳耦；春光先日到，天結良緣。」劉翰聯云：「鳳凰于飛，祥兆熊夢；瑟琴靜好，樂譜毛詩。」馮昭宇聯云：「舊同學成新伯母；老年丈作大姐夫。」又有自署七二不老叟者賀聯曰：「老夫六六，新婦三三，老夫新婦九十九；白髮雙雙，紅顏對對，白髮紅顏眉齊眉。」亦莊亦諧，一時傳爲佳話。（抄自伍稼青「聯話」。）

徵聯

最近有人在港徵聯。上聯是：「章士釗，王世昭，姓不同，名不同；韻相同，音相同，同是文人分左右。」很難對。某作家忽然靈感來了，對曰：「仇碩父，易實甫，時難並，地難並，詩能並；詞能並，並爲才子別明清」。熟此道的，就知此聯之美。

又香港某報曾出一上聯徵對：「左舜生姓左不左，易君左名左不左，二君胡適？其於右任乎？」應徵者很多，冠軍聯是：「梅園芳伶梅之梅，陳玉梅影梅之梅，雙玉徐來，是言菊朋也。」妙極！

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連載小說

長相思（一）

周敬

世界上有許多事情，巧合得令人難以置信，但當你親身經歷以後，又不由得你不信了。

小時候頗有闖蕩江湖，雲遊四海的壯志，但生逢亂世，戰禍頻盈，壯志未酬。如今雖從東半球來到西半球，空間跳了一大段距離，可是爲了生活，却又蜗處在三藩市的中國城裏，縱橫不過幾十個街位，而所居的房子，除了一睡榻一書桌以外，再沒有多少空位移動了。

在這麼大的世界裏，我的生活圈子却又這麼樣小。

中國城還存有多少中國傳統的社會形態，那漆底金字招牌，那吊滿了一隻隻鷄呀鴨呀的熟食店，那紅牆綠瓦簷牙高啄的姓氏公所，在迢遙的異鄉裏，總還算嗅到了一絲故國的溫情。

我的住房是一層「柏文」裏十四個房子之一，相信已是四五十年前的建築物了，厨房浴室厠所都是公用的，住客以單身老人爲多，由於作息的時間不同，彼此見面的時間很少，就以我對房那位老人家來說吧，他在一家餐館裏當厨子，下午上工，午夜方回來，所以我們同居了差不多一年，還未有機會碰過面。

他姓甚名誰？我也不大弄得清楚，雖然每個住客都有一個寫有姓名的信箱，他住的房子本來排第十三號，但他不喜歡這個數字，便在房門上釘了個十二號半的牌子，裏下十二號半的信箱寫着英文TOM LEE 字樣，我就不清楚他究竟姓譚的還是姓李的？

直到有一天，恰巧我休班在家，有人敲門。

「請問余先生在家嗎？」

開了門，是一位年約六十多歲的老頭子。

「我是姓李的，住在你的對面房，眞對不起，忘了帶鎖匙出街，我可不可以從你房裏的窗子爬出去，再從太平梯走回我的房裏？」

「沒關係，請便！」我讓他進來。

他身手相當敏捷，不像是一個上了年紀的人，沒一會便打我房間的窗子鑽出去，兩三分鐘後，再從他的房子開門出來，手裏拿着一瓶酒。

「我生平沒有甚麼嗜好，」他說：「打工幾個錢都拋進酒杯裏去了，我好飲而又要飲好酒，這是一枝四十年的威士忌，送給你。」

「不，不，」我忙拒絕，「你既喜歡飲酒，那留下來自己飲便了，反正我平常不大喝酒的。」

「你余先生是文人，那有不喝酒的道理，」他咧着咀唇在笑，「我們俗人飲酒是消愁，你們文人飲酒是風雅。」

他硬把酒放下來。

「別客氣了，」李伯說：「我是一個粗魯的人，要你余先生多多指教才對。」

自此以後，我和李伯交上了朋友，他爲人單純，生活孤獨，常常從餐館裏做點小菜用紙盒載回來給我，有時候大家一塊兒吃，還一起喝點酒。

有一次，他好像喝多了點似的，話越說越興奮，連他蘊藏在心底裏的私事也吐露出來了。

「哎，老余，」這次他沒有把我叫作余先生了。「你認爲這個世界是好是壞？」

這問題突然而來，我摸不清這究竟是甚麼意思，只隨便應酬他兩句。

「這是因人而異，你看它好時便是一個好世界，你看它壞時便是一個不好的世界。」

不是一定陪你飲杯。」說完，準備離去。

「那實在太不好意思了，」我說：「如果李先生一定要留下來，那我只得收好等你有空來飲。」

「別把我先生前先生後的叫吧，乾脆叫我TOM便了，要不是叫我李伯也好。」

「那謝謝李伯了。」

他大約要趕着返工，向我笑了笑便要離去，但我忽然想起甚麼似的把他叫住。

「李伯，恕我唐突問問，你怎樣知道我是姓余的，而且還知道我是一個文人。」

他縱聲笑了起來。

「唐人埠不過是幾尺地方，我在這裏滾了幾十年，沒有事情是瞞得住我的，你余先生的大名，我在報紙上常會看到的。」

「既然如此，今後多多指教便是。」

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梅蘭芳在美演出（二）

當時的女觀衆曾要求梅氏穿回西裝給她們看看，是否像一個男人，而美國的雕刻家看了梅氏手指的姿式，更認爲他的手是世界上最美麗的女人的手。

經過了第一晚的演出成功，紐約的報紙不再緘默了，美國人向來是「一窩風」的，當時便泛起了「梅蘭芳熱」來，整個紐約市，人人都要爭看梅郎。

接下來的幾晚，搶着到四十九街大戲院買票的觀衆，不知凡幾，不僅戲院門前大擺長龍，居然黃牛黨也活動了。最初最高票價是六元，後來增加到十二元，但黑市票却「炒」到二十元，以四十年前的物價衡量，這數目倒是驚人呢！

起初對梅氏劇團看淡的人，這時都刮目相看了，原定在紐約演出兩週，結果觀衆越來越擠擁，竟續演五週之久，而梅蘭芳之手，遐邇馳名，不知顚倒了幾許藍眼金髮的美國娃兒。

梅氏劇團紐約演出以後，續到美京及芝加哥，同年四月間來到三藩市。

首晚演出是四月廿三晚，地點地布利戲院，票價樓下由第一行至十二行，每位十一元，第十三行至十七行每位七元五角，第十八行至尾行每位五元五角，樓上位三元起碼；廂房位可容八人至十人，每房收一百一十元，晚八時半開演，全場滿座，共有觀衆一千七百人。

翌日當地僑報譯述三家西報之批評如下：

江尼古報云：中國戲劇大王梅蘭芳本月二十三晚，在地布利戲院演劇，入座觀者，皆上流人物，對於梅伶之表演，表示熱烈歡迎，贈花者紛至沓來，每次落幕時，鼓掌之聲迭作，直至其復出表演而後已。

梅伶之體態，做作，聲綫，及其面目之活潑，均盡善盡美。此次共演四齣，梅伶飾女角，可謂盡態極妍，兩手則美麗絕倫，體態苗條，儼如女子，無怪中國文藝界及評劇家交相讚美，演「汾河灣」時，梅伶飾劇中之爲母者（柳金氏），聞其夫（薛仁貴）誤殺其子，遽爾暈絕，情景逼眞。及演「刺虎」一齣時，計殺賊王，然後自殺，表演「死」時狀態，急遽而令人驚異。演「紅綫盜盒」時，舞劍一場，雙劍在手，旋轉跳躍，渾身環繞，劍法稠密，令人咋舌，蓋恐其偶一失足，卽不免受傷也。

益三文拿報云：梅蘭芳演劇飾女子，嬌艷華貴態度，實爲記者生平所未見，其藝術能邀泰西人士之讚賞，直使觀衆忘其入場券之昂貴。

（未完）

中華航空公司開闢中美航線

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中華航空公司最新波音七〇七豪華客機，艙內陳設，別饒雅趣，壁上古畫，廊邊木刻，古色古香，寧靜安詳，如坐雅室之中，重溫古代文物風采，雖遠渡重洋，而旅懷舒暢...

中美航線客機，星期一至六，均有班機，由舊金山直飛東京，經台北至香港，并另有頻密班機聯接東南亞各大城市。

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時事述評

惜分

※西非尼日里亞兩年半的內戰，經於星期一晚以比夫拉殘部投降正式結束。聯邦政府領袖高溫少將接受投降後宣佈大赦。政府隨即派遣紅十字會進行救濟戰區難民，致力善後。

尼日里亞內戰，在武器之使用與戰爭之規模論，不及越戰與中東戰爭，惟死傷數字則遠過之。據估計比夫拉死人一百五十萬以上，內有過半爲飢餓而死之兒童。投降時期戰區難民急待粮食醫藥救濟者亦逾百萬人，其情形悲慘！

所以然者，係因此項內戰使用飢餓戰略，聯邦政府軍包圍比夫拉，截斷其海陸通路，逐漸緊縮包圍圈。國際粮食援助飛機，每遭聯邦政府軍擊落，其結果自惟有械盡粮絕之投降，原在意料之中。比夫拉領袖利用飢餓，引起國際同情，希望獲致外援，惟終無濟於事，徒苦人民。

尼日里亞之運用飢餓戰略，與中共之運用飢餓統治，同爲現代政治鬥爭，慘酷手段，而其效能亦同樣重大，莫能抗衡。尼日里亞民族複雜，希望聯邦政府執政當局今後注意植族平等，和衷共濟，發展國族精神，庶幾奠定永久統一基礎耳。

※中共最近積極備戰，大事徵兵，傳其數字之多，爲韓戰以來之最。外籍記者報導，中共境內各大城市均已重新構建防空場。蘇俄前已指責中共對其瘋狂備戰。事在中俄共邊界迭次衝突，而談判再三不獲進展之後，彼此備戰以防萬一，自有可能，亦殊合理。

環顧中共大陸鄰境南北韓之間無事，中印邊界安靖，越戰又因美軍撤減較前沉寂。其他可能發生衝突有令中共大動兵員者，除北方對付蘇俄外，惟有台灣海峽之間。

蘇俄軍人雖未嘗不欲對中共之核械武力，採取阻遏打擊，乘西綫無戰事際，一舉而摧毀其西北之核械發展中心，奪取工業中心之東北，然後扶植傀儡，成立「外蒙第二」附庸國家。惟中共遊擊戰術，在大陸廣大地區與人口眾多之優越條件下，大可以拖長戰爭，其消耗戰爭決非蘇俄所能堪。中俄共方之備戰，如其目的確在相對，則與其謂爲蓄意作戰，毋寧謂爲恐嚇姿態，以利談判作勢。

如其目的不在對付蘇俄，則中共動武最可能之其他目的，當爲中華民國政府所在之台灣。方在美軍由越減撤，美政府之亞洲新政策著重亞洲人自助之際，台灣海峽第七艦隊亦逐漸減少協防責任。中共對台備戰，可能出於主動，亦可能出於被動。正如美第七艦隊之游弋台海，可能防中共渡海攻台，亦可能阻國軍反攻大陸。韓戰結束迄今逾十七年，中共作戰部隊已非當年其核械武力是否可用，未獲証實。及其未死之前之毛澤東，躍躍欲試，其情可見，其危機不容忽視也。

美商業部發表，去年全國總生產增達九千三百二十三億元，比前年增加六百六十六億元，惟以物價迭漲，此種生產總值之增加實質只爲物價膨脹結果，而非生產質量之增加。換言之爲生產凝滯。

商業部分析，指出去年物價上漲百分之四又四分三，爲一九五一年以來最甚。一九六八年物價上漲百分之四，較之總生產增加百分之五，尚有實質增加百分之二。去年總生產在第一季尚有百分之二點五，第二及第三兩季亦各有百分之二，而來季則毫無增加。

白宮新聞秘書表示此爲尼克遜政府致力阻遏通貨膨脹開始收效之現象，工業經濟界亦多認爲並無經濟衰退之表現。希望物價工資糾纏上升之循環逐漸減緩，走向穩定，否則惡性膨脹其勢非至衰退不可也。

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讀者來函

※請求華埠圖書館延長開放時間

親愛的朋友：

我們是華埠的教員，覺得有一件很嚴重問題，提出給諸位注意。大家都知道，華埠的公立圖書館，有利於居民，是我們的精神食粮庫，使補助智育和文化的進步，應多開放，使市民得以受益。

華埠的公立圖書館，已減少開放時間，每禮拜祇有二天，至晚上九時，有時要下午一時始開。以前是每禮拜五天，上午十時至晚十時，現行的鐘點如下：

星期一・正午十二時至下午六時。
星期二・上午十時至晚九時。
星期三・上午十時至晚九時。
星期四・下午一時至六時。
星期五・下午一時至六時。
星期六・上午十時至下午五時。

查華埠圖書館，常是華埠居民所到的地方，覺得開放時間不夠供應需要，學童少溫習場所，我們教員，認爲圖書館開放時間太短，望各位擁護，立即具函當局，申明此點需要，請求延長開放時間，下列爲投函各當局的地址。

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2. 市長奧利奧圖
MAYOR ALIOTO, CITY HALL, S.F. CA 94102
3. 市政府市參議會
THE BOARD OF SUPERVISORS, CITY HALL, SAN FRANCISCO, CALIF. 94102

三藩市華裔教師聯會
陳娉蘭 同啟
李祥宜

※平園升降機有待改善

本報收到一位署名「八十歲老人」的讀者來函，對怕思域街平民居（平園）的設備，有幾點要改善，原函大意如下：

怕思域街平民居，前門鐵閘常鎖著，如有客到訪，不能到第二度門去按鈴。電梯門前按7樓電鈕，但升降機只能到六樓，如果行樓梯上去，每層樓無第幾樓的號碼，所以往往上第四樓會上去第六樓。

又電梯並無B・M壓鈕，按1號鈕却去了土庫，常常使人弄得糊塗。住客倒垃圾不到指定地方去倒，却把垃圾放在地台上，阻碍人行路，不合衞生。

這讀者請本報爲文批評，編者認爲事象有待調查，先把來函刊出，望平居當局改善。

※對和戰問題的意見

編輯先生：

我是一個在大陸受過共產黨教育的人，而也是一個衷心希求和平的反戰份子，但我是百分之百的同意關宇先生前後兩篇關於越戰、和、戰、愛國、傻瓜的一些大作。關宇先生說的話，針針見血地指出時代的弊病，我相信亦係大多數人內心要說的話。

舉一個最淺的例子吧，戰事如一場球賽，但我從來未見過自已的拉拉隊爲敵對的一方打氣的怪現象，這種怪現象只有在絕對自由民主的美國才發生，可惜美國這個「自由」被一班幼稚自私、畏苦、虛無主義的嬉皮之流所曲解，而極少數政客爲著達到自已某種目的，利用青年人一向不滿現實的情緒，乘機興風作浪，而把反戰運動導入歧途。不要忘記我們現在所享的自由，亦係先人流了不少熱血，掉頭臚所換來的結果呀。

平心地想一想吧，假如現在的反政府運動轉爲擁護現任政府，暫爲政府後盾，敵人見了也許早一點住手，越戰也許早就結束了。

又試想想吧，反政府運動能在共產黨政權下發生嗎？假如是眞的話，那些反政府份子，早就被當局一個一個的送進監獄裏或改造館去了，勿勿。祝

撰安

讀者不橫上一月十一日

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東西文摘

選自中外雜誌第三期

再談

四川二百五十歲老人李青雲

楊森

我在中外雜誌裡發表了「四川二百五十歲老人李青雲」，有許多好奇的朋友，對於李青雲的軼事，和他的長生不老之術，饒有興趣，或者來信質疑，或者當面探詢，大有打破砂鍋問到底，欲窮宇宙間不易探頤索隱秘奧的精神。老實說來，神仙也是凡人做，凡人也可做神仙，如欲長生不老，何妨參考我們四川蘇東坡先生的兩句名言：「長生不可學，請學長不死。」我即對東坡的「長生不可學」，認爲是至理名言，因爲在歷史上，秦皇漢武求仙延年，結果欲益反損而失敗下場，便是很好的教訓。所以我對那些玄妙虛幻，無法驗證的長生之道，一概不予置評；我祇信合乎科學不悖自然的體育運動，把它當做人類健身强種却病延年的不二法門。但是人人都是「生亦我所欲，死亦我所惡」，用盡各種方法，包括醫家治療之術，衛生家保健之術，乃至釋家靜坐，與及中國相傳道家服食導引吐納等方式，凡足以達到延年却病目的者，似不妨照東坡「請學長不死」的說法，任人試探天地間秘奧，各盡所欲，各求所需，採用各種物質精神生理心理先天後天之長不死方法，希望盡其人事，終其天年。

正在構思這些問題，恰好嘉天石兄送來他的自由出版社印行「二百五十歲老人李青雲長生不老秘訣」一本，標明李青雲老人講述，養鶴軒主人輯錄；此書原由上海大通書局出版，書上說養鶴軒主人是李青雲及門弟子。書中李青雲傳，說李青雲是一個賣藥翁，四川綦江人，游踪徧陝甘新疆滿洲（東北）西藏安南諸地及內地湘鄂皖魯豫間，共區域較李青雲告我者爲廣。娶妻十數次，子孫曾孫玄孫甚衆，與四川開縣陳家場父老所傳者相合。又說李青雲曾遇崆峒道士自言已五百餘歲，當宋德祐乙亥文築茅屋於峨嵋山，與其徒三五輩講道辟穀凡百餘年；此則青雲所未告我者。又云青雲老人藥籠布襲之外，復負一敝篋，篋中滿貯指甲，長短不一，都是他平時所修剪下來的，這和李青雲見到我時，他指甲盈篋，親自拿出來給我看的情形，完全相合。指甲蜷曲作塔形凡十餘枚，以此推計李青雲的年齡確已二百餘歲，決非誑言。記得當時我還曾派人到四川開縣陳家場，找了許多七八十歲的老先生和老太太，向他們詢問李青雲的情形。他們都異口同聲的說：「我們在六七十年前還是小孩子時候，見到李青雲的面貌，就和現在一樣，這位老人眞是奇怪，始終是一個樣，看不出衰老來。」至於書中說李青雲到福建曾見到鄭成功，這一節是寫李青雲傳的人，常識不够，不知道鄭延平卒在康熙元年壬寅，與傳中所說李青雲生於康熙十七年戊午實相矛盾。又李青雲講述的長生不老秘訣，或係養鶴軒主人所紀錄李青雲的老師之口授語錄。我於丹道爲門外漢，不敢妄加批評，但閱其八卦行功法的指要，也與我平日動體靜心的說法，殊途同歸，其能長生久視，洵非偶然。

我們四川因有峨嵋青城洞天福地，各種道門講求性功命功和性命雙修的派別頗多，據我所知，以雙江劉門和某縣羅門爲最著。劉門偏於性功，羅門偏於命功，而永川彭某，銅梁的洗心子，與及曾在北平佈道的段正元，似爲性命雙修。我前文所講的袁煥仙，他曾替我紀錄李青雲修道語錄，他最初在萬縣隸我戎幕，擔任軍法處長時，我還不知道他有燒丹鍊汞的本領，因此對他不甚注意。往後袁煥仙掛冠離我而去，便在川西川北一帶傳道度人，信從者日衆，聲名之大，深入各階層。後來我在川北剿匪時曾赴成都開軍事會議，有人向我說，王纘緒（歷任軍長總司令四川省主席）曾向袁煥仙叩頭拜門，學法問道。我即當面詢問王纘緒；王答確有其事。迄至現在我尚懷疑袁煥仙所傳之道，或即得自李青雲，亦未可知。至於王纘緒鍊功，每天吞服川椒一百顆，數十年未嘗間斷，這種服食法，究竟傳自袁煥仙必可能也是從李青雲那裏學來的。他們這些奇奇怪怪的養生長壽之道，究竟功效如何，我總是不敢相信。但說也奇怪，王纘緒確實也活了不少的年紀，並且身體一直是很健壯的。在我記憶中，李青雲是一個很平庸的人，頭腦也很簡單，但是我見到時他，確實已經活了二百五十歲。俗諺說：「木以不材乃得長存。」李青雲之所以長壽，說不定就是因爲他平平庸庸，頭腦簡單，安分守己，不胡思亂想，隨遇而安的關係吧？

有聞筆錄

中華總商會將於農曆新年期間，舉辦「中華民國手工藝品展覽會」。展覽的項目，包括玩偶、宮燈、陶器、瓷器、屏風、竹器、大理石品、台灣玉、仿玉、手飾、珊瑚等。展覽的日期定於二月中旬，全部展覽品已於一月十二日裝船運出。

參加展出的六家公司是：全球企業公司、泰古企業公司、蕾克美術公司、天寶宏公司、寶宏公司、寶生公司。

台灣省農業試驗所，在大雪山林場試種人參，該地海拔二千公尺，適宜於種植人參氣候。人參品種則選自日韓，試種計劃已進行五年，預料明年秋天可採收。現台灣每年進口人參價值達六十萬美元，如試種成功，可節省此項外匯。

※

三藩市華裔法官劉伯昌，最近判決蘇地迪出版的「性姿勢日曆」爲合法印刷品，因爲這是藝術並非淫穢云。

※

台灣有一酒店出廣告，謂該酒店的帝王宴，共有二十四道山珍海饈，六小時的享受，每宴收費新台幣六千元，每天僅供應一桌。

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二，瑞連拿區潤街十二部大三房柏文，磚門面濶四十尺，有車房鋼熱水龍，樓身堅固，交通利便地点高尙。西人業主担負第一期借款，利息低廉，試交四萬元現款可以過業。

三，在跑華街新式柏文及舖面樓業，每年入息六萬元，試交五萬元可以過業。

四，近孖結街及十四街二層六房扶列，有車房，交通利便，取價三萬五千元，請參觀還價。

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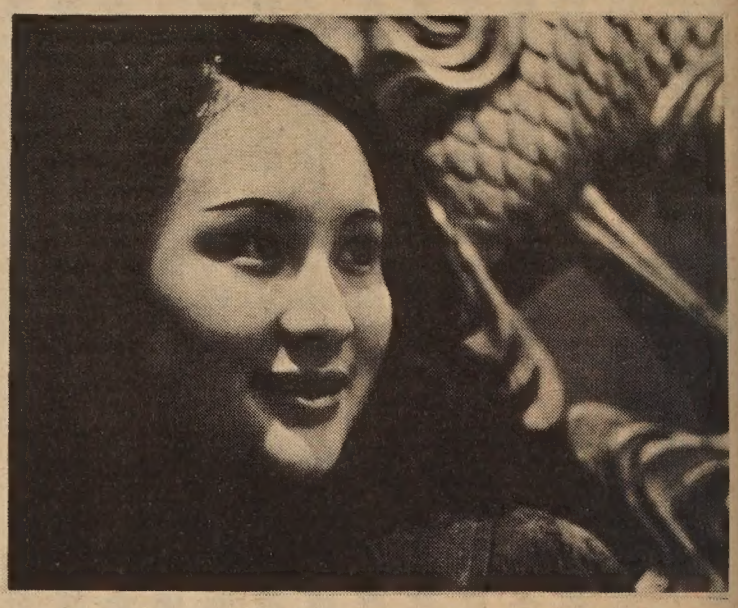
訪王思佳



碰上三藩市雨季，不是瘦雨如絲，便是豪雨如注，這眞是悶人的天氣！可是，就在這麼一個多雨的晚上，我訪問了「太平洋皇后」王思佳，談了差不多一個鐘頭，使人有如坐春風之感，倒忘掉了門外的風風雨雨了。

王思佳最近應聘隨美容整型專家王帝人醫師從事環球女子美容成果展覽，由德國來美，定期一月十七日至廿二日在華埠「中國藝術館」舉行同樣的展覽，每日由下午一時至七時，由她向婦女界解說美容的問題。

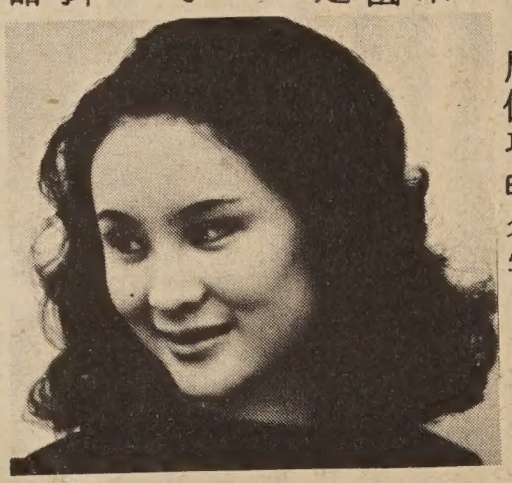
王思佳是台灣大學農學院植物病理系的學士，我問她爲甚麼選修這一冷門學系？她說：「我從小愛花，因爲看到花園裏的花草給小虫咬掉感到心痛，便決心學好一門學問來挽救植物。」

倒是一種特殊的抱負，世界上除人醫，獸醫外，也將會有「花醫」這一名堂了。

其實植物的病理系也不算太冷門，「中國小姐」之一的方瑀也是在台大唸這一系的。

以東方女人而言，王思佳有一個很標準的身材，身高五尺六寸，亭亭玉立，嘴角總是掛著一絲輕笑，樣子很甜，難怪她壓倒群芳，在十九個國家代表佳麗中脫穎而出，榮膺「太平洋皇后」了。

關於這項選美，是澳洲一年一度「蒙巴節」的高潮，這節目萬眾騰歡，持續十天，去年



這次她到美國來，既然有責任向婦女界解說美容的問題，所以我問她：「美容和整形有什麼分別？」

「美容嗎？」她說：「那是暫時性的，是利用化粧品彰美藏醜，但毋須求助於化粧品。」

我看她的樣子，有點兒像電影明星李麗華，因此便打趣地問：「你認爲一個人先有印象，要整形家把她整成像某一個人，這在技術上有沒有可能？」

「可以的」，她說：「只要這人的輪廓和那人差不多，整形專家便可將她改造而從心所欲了。」

「那你有點像李麗華，是不是會以她爲對象而整形呢？」

「許多人都問過這個問題，那就讓我保持這點小秘密好不好？」她笑得很嫵媚，眼睛越發像李麗華了。

經過了幾個月的環球旅行，王思佳見識更廣，在三藩市展覽以後，可能還會到好萊塢及紐約去走一趟，之後，安心留在美國唸書。

她年來對「室內裝飾」興趣甚濃，所以在留美期間，也許會入專門學校研究這門學問。

爲了美女當前，我帶去的「攝影機」也有用武之地了，當我爲她造照的時候，她姿態自然，幾乎任何角度都適宜，所以如果選舉「開麥拉小姐」，我相信我也會投她一票。

（周敬）

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張三：咁唔係好囉。

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大泡和：係唔係呢？你果然唔信嘞。

童言

祥仔：我阿媽一的都唔懂兒童心理。

教師：點解喫？

祥仔：嗱，我晚頭睇T·V個陣時清清醒醒，佢就叫我瞓覺，朝早我瞓到矇矇懂懂個陣時佢又將我叫醒。

金山客批世情

金山客在東西報設攤批世情，乃屬「口多多」之舉，俗語謂「乜都有句」者也。然最近讀報，有關二千五百萬元遺產繼承人布律地之駭世言行，則予欲無言。

布律地可能承受「積」但能否順利到手或成問題，而布氏則聲言大散金錢，以求世界和平，連日來成爲美國最熱門新聞。有許多人大排長龍，求助於他，本來在此「人人愛錢如命」之世界中，視金錢如糞土者無幾，此一「今孟嘗」值得讚揚，惟據報章所載，其言行怪誕，難免使人有「居心何在」之感！

布氏謂彼身價億萬，而口袋不名一文，到停車場取車，亦由一記者代付五元，又請記者晚餐，找賬時無現款，仍由記者付出四十二元。彼曾於一日內發出六萬元支票，銀行當局謂存款不足。

彼謂要向泛美航空公司購買一架飛機，值一百五十萬元，泛美當局免費給他試用，飛往「山荷安」，旅行社並免費招待住宿，彼因無現款，未給小賬；又曾於「大散金錢」之日，擬將其「吉他」送入當鋪。

彼電求匿臣總統會晤，商討世界和平問題，謂可以捐款億萬元消弭戰爭。

當群衆向其高呼「騙子」時，彼謂「信者得救」，其叔父則謂彼應獲遺產將不過一百萬。

如是云云，金山客筆下難「批」矣。

東遊記

余卓雄牧師東遊講道，回到亞洲去，深入各階層探討人性眞理，回美後寫成「東遊記」十餘篇，均非泛泛之作，並不側重描寫風光之美，更無報導聲色之娛。是社會相的揭露；是人生面的刻劃，爲不可多得的佳作，將在本報刊出，敬希讀者留意。

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由一九七零年起，本報增紙八頁，共出紙廿四頁，報費略予調整，零沽每份十五仙，美國國內全年收費七元半，國外全年收費十元。茲爲優待讀者起見，凡於一九七零年二月一日以前定閱者，美國國內減收六元；國外減收八元，未滿期定戶不另加價，特此敬告讀者。

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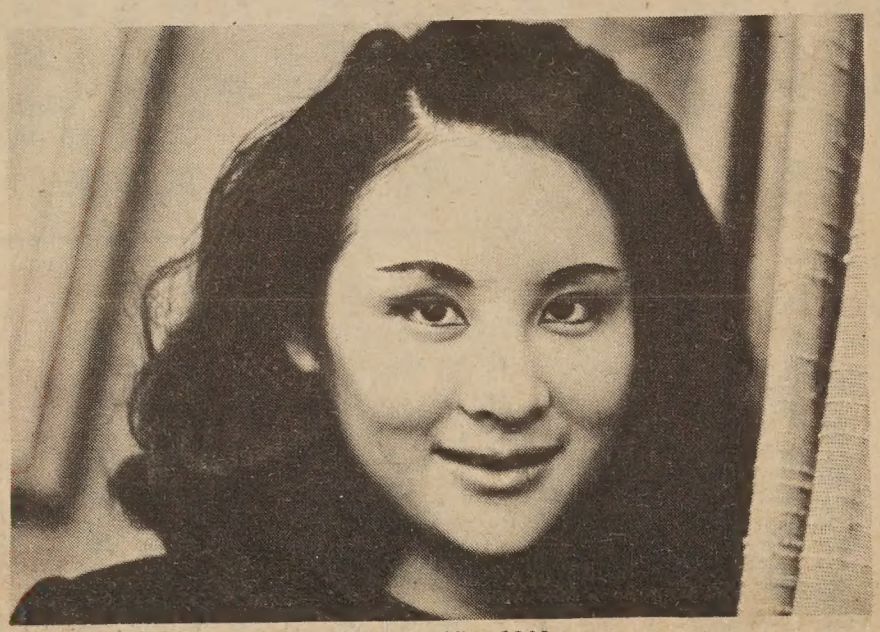
社會服務處發備忘錄 留難新移民申請福利

"Yellow Power" Memorandum 46 A

王思佳

訪問王思佳特稿 請閱第二十二頁



Miss Szu C. Wang, Queen of the Pacific, 1969

這看似社會福利問題，但實際上却是一個嚴重地影響著新移民的問題，特別是中國新移民來美大增，由於環境上的需要，間有向政府當局申請福利的，但社會服務處對申請人澈查入境之生活保証和担保人的姓名，要担保人負起新移民的生活責任，而拒絕新移民對福利的申請。

這一嚴重問題，本報英文版前兩期會有報導，並指出社會服務處發生「四十六號備忘錄」之不當，且屬非法措施。

所謂「四十六號備忘錄」係社會服務處於去年十二月八日發下交市內社會工作人員之指示，其要點着重對新移民申請福利者要詳加詢問，並登記其入境証或綠卡號碼，然後到移民局查閱案檔，錄取保証人姓名地址，要求保証人負責。

這一備忘錄發出以後，華埠各社團認爲社會服務處此舉會，使新移民來美大受影響，因爲保証人責任過於重大，誰還敢保証新移民入境呢？所以紛紛寫信給三藩市社會服務處總經理朗奴波恩，提出嚴重抗議，這些社團包括了人權委員會華埠協會，華埠北岸區協會等，並正式由華埠法援會去函以法律解決，駁斥此一備忘錄係屬違法，因利用政府秘密案檔來辦理社會福利是不對的。同時去年十一月間，南加省山姐姑縣會發生新移民申請疾病福利案，福利機構予以拒絕，要担保人清償新移民的醫藥費，並向法院控訴，結果，上訴至最高等法院，判決担保人僅負道義上責任，在法律上不用負經濟上責任。

社會服務處在各方的指責下，於一月九日另發表一份備忘錄，聲明「四十六號備忘錄」作廢，新的備忘錄爲「四十六號A」。但這一備忘錄却是換湯不換藥，而且更深一層想想，似乎是變本加厲，對新移民申請福利，毫不放寬。

新備忘錄首先規定，僅持有「綠卡」的永久居民，才有資格申請福利，申請者要說出他入境的保証人姓名地址，如果申請人拒絕說出，可抄錄其「綠卡」號碼以便查究。對於申請福利新移民姓名地址，出世日期均詳列寫信去移民局存案。

新備忘錄最嚴厲的一項是，指示社會工作人員，若查得新移民保証人有能力負責新移民生活，而該新移民仍向政府申請福利時，保証人如不予負責，則將由市律師控之於法。

這一備忘錄最近已分別發交全市社會工作人員了，我們華人新移民最多，所受影響最大，所以希望各社團繼續努力，抗議此種違法行爲。

現欣聞華裔嚴泮欣律師被市長任命爲「三藩市社會服務委員會委員」，對這事情或有所帮忙，因爲在這一委員會裏，我們有華人的聲音了。

羅省劉華美埠芳小小姐姐

Queen contestant May Low of Los Angeles

賽美佳麗周素屏小姐

Queen Contestant — Bonnie Ming of San Francisco

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